

Mr. Gaskill

# A SCHOLASTICAL HISTORY OF THE CANON OF THE HOLY SCRIPTURE O R The Certain and Indubitate Books thereof, as they are received in the Church of ENGLAND.

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COMPILED

# By D<sup>r</sup> COFIN, D<sup>n</sup> of P.

AND

M<sup>r</sup> of S<sup>t</sup> P. C. in the UNIVERSITY of  
CAMBRIDGE, Then Sequestred;  
And Late Lord Bishop of Duresme.

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S. Luc. xvi.

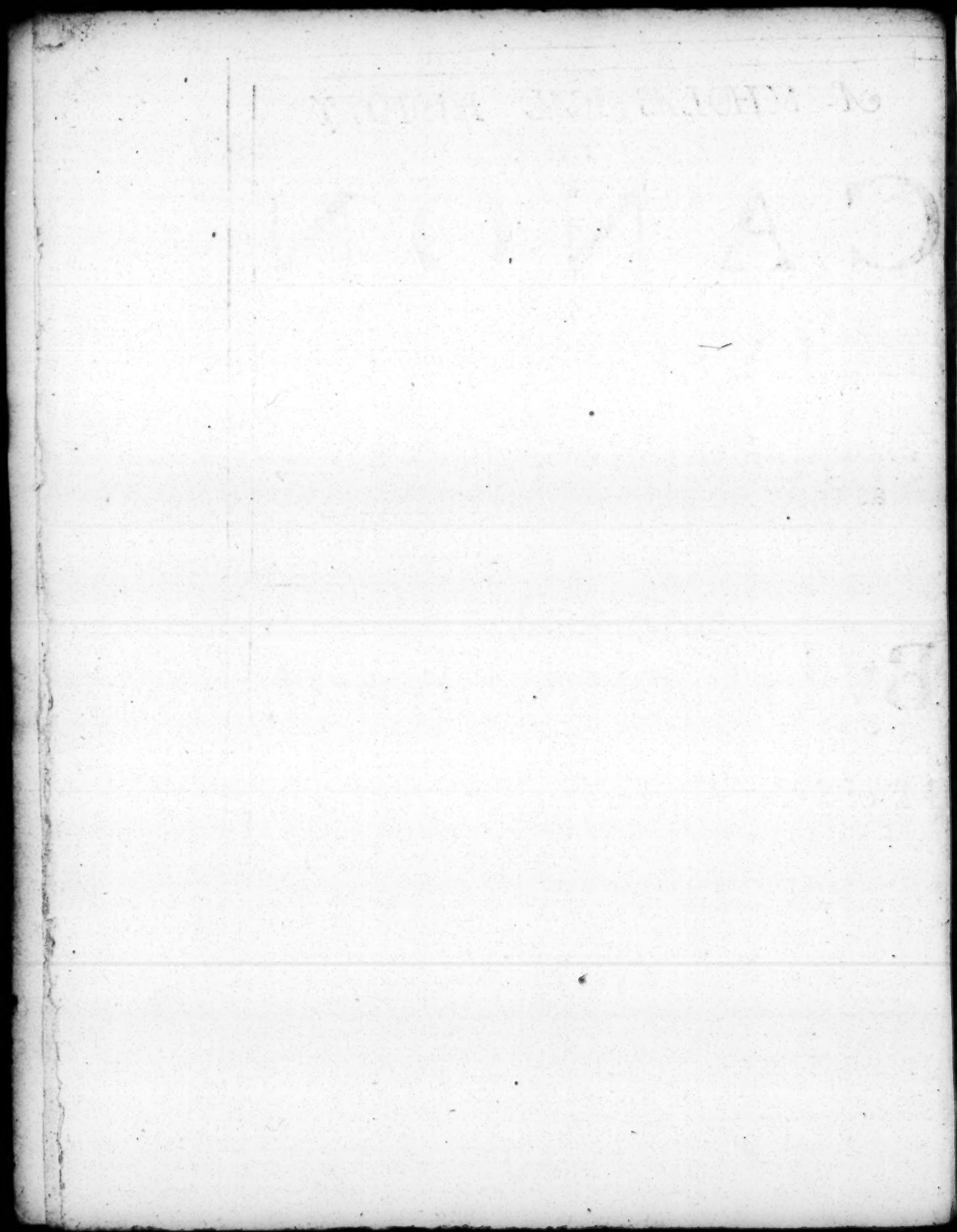
*Habent Mosen & Prophetas; Audiant illos.*

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of St. Paul's 1684.

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REVERENDO  
IN CHRISTO PATRI, AC DOMINO

D<sup>no</sup> Matthæo  
ELIENSI EPISCOPO.

ANTIQUÆ FIDEI VIRO,

ET IN REBUS SACRIS  
EXERCITATISSIMO.

DOCTR. ET RELIG. IN ECCL. ANGL.  
ADSSERTORI AC CONFESSORI  
MAXIMO.

VERÆ INVICT.---QUE MAGNANIMITATIS  
PRÆSULL.

ET COLL. S. PETRI IN ACAD. CANTABR.  
PATRONO.

JOH. COSINUS DEC. PETROB.

E JUSD. FIDEI, DOCTR. RELIGIONIS,  
ECCLESIAE ET COLL.

ADMINISTER  
HANC SUAM HIST. SCHOLASTICAM  
E SACRIS PAGINIS,  
VETERIB.---QUE AC RECENTIOR. SCRIPTIS  
ADORNATAM,

ATQUE A VIRIS RER. DIVIN. PERITIS  
LECT. ET APPROBATAM.

L.M.D.D.

Малюсо

Литература

THE  
C A N O N   O F   S C R I P T U R E ;

Recited

In the VI<sup>th</sup> Article of Religion,

Set forth by

The C H U R C H O F E N G L A N D .

An. Dom. MDLXII.

**H**O LY S C R I P T U R E containeth all things necessary to Salvation ; So that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite, or necessary to Salvation.

By the Name of the **H O LY S C R I P T U R E**, we do understand those **C A N O N I C A L B O O K S** of the **OLD** and **NEW TESTAMENT**, of whose Authority was never any doubt in the **C H U R C H**.

The NAMES and NUMBER of the  
C A N O N I C A L B O O K S, are

<i>Genesis.</i>	<i>I Of Samuel</i>	<i>The B. of Hester.</i>
<i>Exodus.</i>	<i>II. Of Samuel.</i>	<i>The B. of Job.</i>
<i>Leviticus.</i>	<i>I. Of Kings.</i>	<i>The Psalms.</i>
<i>Numbers.</i>	<i>II. Of Kings.</i>	<i>The Proverbs.</i>
<i>Deuteronomy.</i>	<i>I. Of Chronicles.</i>	<i>The B. of Ecclesiastes.</i>
<i>Fosuah.</i>	<i>II. Of Chronicles.</i>	<i>The Songs of Solomon.</i>
<i>Fudges.</i>	<i>I. Of Esdras.</i>	<i>IV Greater Prophets.</i>
<i>Ruth.</i>	<i>II. Of Esdras.</i>	<i>XII Lesser Prophets.</i>

## The Canon of Scripture.

AND the other BOOKS (as Hierom saith) the Church  
doth Read for Example of Life, and Instruction of manners;  
but yet doth it not apply them to establish any Doctrine.

SUCH are THESE following.

The Third Book of Esdras.	Baruch the Prophet.
The Fourth Book of Esdras.	The Song of the Three Children.
The Book of Tobias.	The Story of Susannah.
The Book of Judith.	Of Bel and the Dragon.
The rest of Hester.	The Prayer of Manasses.
The Book of Wisdom.	The First Book of Maccabees.
Jesus the Son of Syrach.	The Second Book of Maccabees.

ALL the BOOKS of the NEW TESTAMENT,  
as they are commonly received; we do Receive, and account  
them CANONICAL.

THE

# NEW CANON OF SCRIPTURE

First set forth by  
*The COUNCIL of TRENT;*

And after confirmed, and declared to be received with  
other Articles of Faith by the BULLS of Pope PIUS the IV<sup>th</sup>.

*Anno Dom. MDLX<sup>III</sup>*

CONC. TRID. SESS. IV. DECRET. I.

Decret. de CANON. SCRIPTURIS.

SS. **S**ynodus — Præsidentibus in ea Tribus Apostolicæ Sedis Legatis — Perspiciens Veritatem salutarem & morum disciplinam contineri in LIBRIS SCRIPTIS, & SINE SCRIPTO TRADITIONIBUS, — Orthodoxorum Patrum Exempla sequuta, OMNES LIBROS tam Veteris quam Novi Testamenti, (cùm utriusque unus Deus sit Auctor,) nec non TRADITIONES ipsas, tūm ad Fidem, tūm ad Mores pertinentes, tanquam vel ore tenus à Christo, vel à Sp. S. dictatas, & continuâ Successione in Ecclesiâ Catholicâ conservatas, PARI PIETATIS AFFECTU, AC REVERENTIA suscipit & Veneratur.

SACRORUM verò LIBRORUM Indicem huic DECRETO adscribendum censuit, ne cui dubitatio suboriri possit, quinam sint, qui ab ipsâ Synodo suscipiuntur.

Sunt verò infra-scripti,

Test. V. Quinque Mosis, Jos. Judic. Ruth, IV Reg. II. Paralip. Esdræ I, & II, qui dicitur Nehem. TOBIAS, JUDITH, Hester, Job, Psalterium David, CL. Psal. Parab. Ecclesiastes, Cantic. Canticorum, SAPIENTIA, ECCLESIASTICUS, Isaias, Hieremias cum BARUCH, Ezech. Daniel, XII Proph. Minores, DUO MACCABÆORUM I. & II.

Test. N. Quatuor Evang. &c.

## *The New Canon of Scripture.*

Si quis autem LIBROS IPSOS INTEGROS CUM OMNIBUS SUIS PARTIBUS, Prout in Ecclesiâ Catholicâ legi consueverunt, & in veteri vulgatâ Latinâ Editione habentur, pro SACRIS ET CANONICIS NON suscepereit ; & TRADITIONES PRÆDICTAS sciens & prudens contemperit, ANATHEMA sit.

Omnis itaque intelligent, quo ordine, & viâ ipsa Synodus, post iactum Fidei Confessionis fundamentum, sit progressura ; & quibus potissimum TESTIMONIIS, AC PRÆSIDIIS IN CONFIRMANDIS DOGMATIBUS, & Instaurandis in Ecclesia Moribus, sit usura.

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### BULLA PAPÆ PII QUARTI

*Super Formâ Fūramenti Profess. Fidei.*

*Fūxta Concil. Trid. in fine ejusd. Conc.*

ITEM OMNIA à SS. TRID. SYNODO tradita, definita & declarata indubitanter recipio, atque profiteor ; Simulque contraria OMNIA — DAMNO, REJICIO, ANATHEMATIZO. Hanc VERAM CATHOLICAM FIDEM, Extra quam NEMO SALVUS ESSE POTEST, veraciter teneo, & eandem integrum à meis teneri curaturum me spondeo, voveo ac juro. Sic Me Deus adjuvet ; & hac S. Dei Evangelia, &c.

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# TO THE READER.

**I**N this Scholaſtical History I give an Accompt of the Canonical and indubitate Books of Holy Scripture, as they are numbred \* in the VI Article of Religion set forth by the Church of England, and have been receiv- VI. Eccl. Aug. Su-  
ed by the Catholick Church in all several Ages since the time of the Apostles, till the Church of Rome thought fit to compose prá recit.  
and dress up a New Additional Canon thereof for themselves in their late Council of Trent :

Where it was one of the first things they did, to lay this Foundation for all their New Religion which they built upon it ;

“ That the Apocryphal Writings and Traditions of Men, were nothing inferiour, nor leſſ Canonical, than the Sovereign Dictates of God, as well for the Confirmation of Do-  
ctrinal Points pertaining to Faith, as for the Ordering of Life and Manners ; but that both the One and the Other ought to be embraced with the same Affection of Piety, and received with the like religious Reverence ; not making any difference between them.

*V. Decret. Con. Trid. Suprà re- citat.*

Those Writings of holy and learned men, who have been next after the Prophets and Apostles, as the ſhining Lights of the World in their ſeveral Generations before us, we reverence and honour in their kind ; and those Eccleſiaſtical Traditions, which have been in uſe among us, and tend to the better preservation of Order and Piety in that Religion only, \* which was once Deli- v. 3. Fidei ſemel San-  
vered to the Saints, we acknowledge and receive, as far as their own variable Nature and Condition requireth, with all due re- t.e. tradi-  
gard ;

*\* s. Jud.*

## To the Reader.

gard ; but to make either of these Equal in Dignity or Authority with the Divine Will and Word of God, as the Masters of the Assembly at Trent have done ; and above all this, to Canonize a Tradition, which was not so much as a Tradition received in their own Church before, (as will appear by this present History,) nevertheless commanding it to be received as a necessary Article of Faith, under pain of their unhallowed Curse, and the Peril of Eternal damnation, this is so high and transcendent a presumption, as that God himself hath laid his Curse upon it ; whereof it concerns them to take heed, lest what they have vainly laid upon others, do not effectually reach to themselves, and fall upon their own heads.

But after this manner they began to set up their first doctrinal Tradition, in their last Council, at Trent ; which they call an Oecumenical Council, as if all the Bishops in Christendom had been there present, and voted in it ; when it is well known a Concil. Trid. Sess. 4. XIII. April, An- no 1546. that at the same (a) time, wherein this their Additional Canon of Scripture was first made, (which was then done chiefly by the procurement of (b) Catharin, and his Faction there, whose credit had otherwise been quite lost, having been much impaired b Vide hujus Libri num. 192. c Vide nu. 173. in fi- ne & 174. d Vide nu. 190. e Ibid. & num. 194.) Fifty Persons in all ; among whom some of them were only (e) Prelates Titular, and hired with Pensions to serve the Present turn.

And the rest of their Traditions that follow, (wherein now consisteth the very Life and Being of their peculiar and proper Religion, that differeth from Ours, and the true Catholick Religion of every Church, and every Age before them) having been confirmed by (f) Pope Pius his Bull, and made so many \* New Articles of their Faith, (as the former was) are all alike.

f Bulla  
Papie Pii

IV Super

forma juramenti Professionis Fidei. Sub finem Conc. Trid. Vid. Num. 198.\* Ad cap. Cum Christus, Extra De Hereticis. Papa potest inducere novos Articulos Fidei. Et Leo X. damnat hanc Lutheri propositionem, Certum est in manu Ecclesiae vel Papae prorsus non esse statuere Articulos Fidei.

As

## To the Reader.

As first. I. "That (g) the Church of Rome is the MOTHER  
" and Mistress of all other Churches; which is not only said  
against the Truth of all Ecclesiastical History, and the publick  
(h) Declaration of an ancient General Council (the Second a-  
mong the first four) received & approved by all good Christians,  
but likewise against the express words of the (i) Gospel it self, and  
against the common sence & knowledge of all persons that can but  
read or hear it. II. "That (k) the Pope of Rome is the Monarch  
" or Head of the Universal Visible Church, the Vicar or De-  
" puty of Christ, and in that Soveraign Authority the true  
" Successour of S. Peter, as Prince of the Apostles; by ver-  
" tue whereof his Papal Determinations and Prescripts are  
" to be obeyed, in what matter so ever he shall be pleased  
" to declare himself. *I will not now mention the infamous Pow-*  
*er, (that otherwhiles he hath assumed to himself,) of deposing a just*  
*and lawful King from his rightful Inheritance; or of freeing his*

g Conc. Trid. Sess. 7. Can. 3. de Bapt. *Si quis dixerit, in Ecclesia Romana, quæ omnium Ecclesiæ-  
rum MATER est, & Magistra, non esse, &c. Anathema sit.* Et Sess. 22. de Sacr. Missæ. cap. 8. *A  
Sancta Romana Ecclesia, Omnium Ecclesiarum MATRE, &c.* Et in Bulla prædicta. *Inuenta hanc et  
non aliam formam Professionem Fidei solenniter fieri--districte præcipiendo mandamus hujusmodi sub  
tenore; Ego N. firmâ fide credo & profiteor omnia & singula--Item credo et agnosco Romanam Ecclesi-  
am Omnium Ecclesiarum MATREM esse & Magistrum. Extra hanc fidem nemo potest esse Salvus.*  
B. Concil. Constantinopolit. 1: in Epist. Synodali ad Damasum Papam, & Rom. Synodum  
Tūs Ἰησοῦ μητέρος & πτωτῶν τὸ Εκκλησιῶν τὸν Ἰεροτολύμονα, &c. S. Luke 24. verse  
47: *And that Repentance and Remission of sins should be preached in his Name to all Nations, beginning  
at Jerusalem.* k *Ex ipsis Pontificiis Dictrinibus Hildebrandi sive Greg. VII inconcil. gen. Rom. Unicum  
est Nomen in mundo, Papæ Videl. Rom. Item. Solus Romanus Pontifex jure dicitur univerfalis:  
Addit Gretserus Jesuita, jure Divino. Conc. Lugd. gen. sub Greg. X. ut habetur in Sexto Decretal. Tit. de  
Elect. c. ubi. Romanus Episcopus est Vicarius Christi, Successor Petri, Rector Universalis Eccle-  
siæ. Concil. Flor. sub Eug. IV. Definimus Romanum Pontificem in universum orbem tenere  
Principatum, & Successorem esse B. Petri Apostolorum Principis, & verum Christi Vicarium,  
totiusque Ecclesiæ Caput & omnium Christianorum, &c. Concil. Later. sub Leone X. Sess. 8. Papa Rex  
Regum & Orbis Terrarum Monarcha; & Sess. 9. Adorabunt eum omnes Reges Terræ. Omnis illi  
uni in Cœlo & in Terra tradita est potestas. Et Sess. 11. Pastor Æternus Petri Successores Vic-  
arios suos instituit, quibus ita obedire necesse est, ut qui non obedierit, morte moriatur *Conc. Trid.*  
(wherein all the former Decrees were confirmed) Sess. 14 c. 7. Pontifices Max. pro Suprema Pote-  
state, sibi in Ecclesia universa traditâ, &c. Et Bulla Pii IV. prædict. de professione fidei; Ro-  
mano Pontifici B. Petri, Apostolorum Principis, Successori, ac Jesu Christi Vicario veram  
obedientiam spondeo, ac juro; cætera item omnia à Sacris Canonibus & Oecum Conciliis, ac præ-  
cipue Tridentinâ Synodo tradita, definita, & declarata, indubitanter recipio atque profiteor,  
similque contraria omnia--damno, rejicio, & anathematizo. Hanc veram Catholicam Fidem,  
extra quam nemo salvus esse potest, sponte profiteor, & tenco, & constantissime à me, teneri  
& doceri curaturum me voveo ac juro, &c:*

## To the Reader

natural and sworn subjects from their Bond of Faith and Allegiance towards him ; ( which are the Dictates of Pope Hildebrand ; ) But I note onely at present the Authority that he assumeth over the Scriptures of God (the subject of all our History,) which (l) He and his (m) Followers make to be greater then any those Scriptures have ; for it is another of the same Pope's Dictates, confirm'd by the Bull of Pius the IV. in his (n) Profession of the Tridentine Faith , " That (o) the Canonical " Scriptures themselves shall be no Canonical Scriptures , " unless he gives them Authority and Allowance so to be. Which is as much as to say, that when he (p) pleaseth, he may take away all Authority from them. III. Then , (q) " That all Scriptures are to be expounded according to the Sense of this " Roman Church ; which must herein be held to be the " only Judge ; and to follow the unanimous consent of the " Ancient Fathers. IV. Next, That there are (r) truly and " properly Seven Sacraments , neither more nor less, instituted by Christ himself in the New Testament. V. " That " (s) in their Mass there is a Real Transubstantiation of the " Elements into the Body and Blood of Christ , (t) remain-

*l Greg. VII dictatus in Concil. Rom. Suprā citat. m Silvest. Prier. Rom. dial. adv. Luth. Ejus enim ( Pontificis ) auctoritas major est quam Scripturæ. n ubi suprā. Cætera omnia à Sacris Canonibus &c. ( whereof this Dictate of Greg. the seventh is one. ) o Dictat. 16. Suprā citati. Nullum Capitulum, nullusque Liber Canonicus habetur absque illius auctoritate, Nicol. Papa I. Can. si Romanor. dict. 19: Verus & Novum Testamentum sunt recipienda, non Codici Canonum annexa, sed quod de illis recipiendis S. Papæ Innocentii prolata est sententia, cujus auctoritate utrumque recipiendum est. Addit Baronius ad An. 553. n 2:4. Ab arbitrio enim Pontif. Rom. pender, quid velit esse in universa Ecclesia Sacrosanctum. In Presbyter alter congreg. Oratorii Thom. Bozius, dum Romanae curiae, Ejusque Pontifici adulatur, eo usque prozebitur, ut affirmet ( De Sign. Eccl. lib. 16. c. 10.) Quod sit falsò & impudenter dictum, Divinam Scripturam esse majoris auctoritatis, quam sit Ecclesiæ, ( i ) P. R. p. Quod Tertullianus Ethnici reponebat, Apologetic. cap. 5. Apud vos de Humano Arbitraru Divinitas pensatur ; nisi Homini Deus placuerit, Deus non erit. Nam Papa ( ut habetur in Glossa ad Cap. Quanto. Tit. 7. Primi Decretal. ad verba, Veri Dei vicem,) dicitur habere cœlestis Arbitrium ; & ideo etiam Naturam rerum immutare potest--quia in his, quæ vult, ei est pro ratione voluntas, nec est qui Ei dicat, Cur ita facis ? &c. Item, Glossa in Extravag. Job. 22. Tit. de verborum Signif. cap. Cum inter. Credere Dominum Deum nostrum Papam--sic non posse statuere, prout statuit, hereticum censeretur. q Conc. Trid. Sess. 4. Decret. de usu S. Scr. & Bulla Pii Quarti. Sacram Scripturam juxta eum Sensem, &c. r Conc. Trid. Sess. 7. Can. 11 de Sacram. is genere. Si quis dixerit, &c. Anathema sit. Et Bulla predicta. Profiteor VII esse Sacra menta, &c. s Concil. Trid. Sess. 13. Can. 2. t Ibid. Can. 4.*

ing

## To the Reader

“ ing after the Communion is done ; and likewise (a) a pro-  
“ per and propitiatory Sacrifice there offered up by the  
“ Priest for the Sins of the Quick and the Dead, the same  
“ that Christ offered upon the Cross. VI. That when (x) the  
“ Priest receiveth the Sacrament *alone*, and when (y) he  
“ giveth to others but under *one kind* only, yet it is a law-  
“ ful, and a compleat Communion, \* notwithstanding *that*  
our Saviour *otherwise appointed it*. VII. That after “ this  
“ Life there is a (z) penal Purgatory to be undergone for  
“ the Expiation as well of venial Sins, as the payment of  
“ temporal punishments due to mortal sins ; and that dead  
“ mens souls there detained are help'd by the Suffrages of  
“ the Living, and the saying of Masses. VIII. That (a) The  
“ Saints above in heaven, (*or any whom it shall be the Pope's*  
“ *pleasure to Canonize*) ought to be religiously invocated ;  
“ and that they (b) understand as well the minds as the  
“ words of those that pray to them. IX. That (c) Whoso-  
“ ever will not fall down before Reliques and (d) Images, to  
“ kiss and worship them according to the present practice  
“ of the Church of *Rome*, and the Decrees of the Second  
“ Council at *Nice*, are to be accursed and damned. X. That  
“ the plenary power and present use of *Indulgences*, (e) was  
“ ordained and left by Christ in his Church, which  
“ anciently put the same into practice ; and that the de-  
“ nial hereof ought to be Anathematiz'd. XI. *And lastly*

u *Ibid. Sess. 22. cap. 2. & c. 1. Et in Bulla Prof. Fidei. Profiteor pariter in Missa offerri Deo verum, proprium, & propitiatorium Sacrificium, &c. Et fieri conversionem, &c. quam Cath. Eccl. Transubstantiationem appellat. x Conc. Trid. Sess. 22. Can. 8. de Sacr. Miss. y Ibid. Sess. 21. Can. 1, 2, 3. de Com. sub utraque. Bull. p̄dict. Fateor etiam sub altera tantum specie totum, &c. verūmque Sacramentum sumi: \* Synod. Constantien. Hoc non obstante, quod Christus Dominus sub utraque specie instituerit, & administraverit. z Conc. Trid. Sess. 6. de Justificat. Can. 30. & Sess. 22. de Sacr. Miss. Can. 3. & Sess. 25. decret. de Purg. Item. Bull. prof. p̄dict. a *ibid. Sess. 25. decret. de Invocat. Sancti. b Ibid. Voce vel Mente supplicare. c Ibid. Affirmantes Sanctorum Reliquiis venerationem non deberi, damnandi sunt. d Ibid. Ut per Imagines quas osculamur, & coram quibus procumbimus Christum adoremus & Sanctos veneremur, id quod & Nicenæ Synodi Decretis est sancitum. — Si quis autem his Decretis contraria senserit; Anathema sit. e Ibid. decret. de Indulg. Potes tas conferendi Indulgencias à Christo Ecclesie concessa est, quæ etiam antiquissimis temporibns illa usa fuerit. Usus igitur Indulgentiarum retinendus est, & contradicentes Anathemate damnandi.**

## To the Reader.

“ That (f) all the Definitions, Decrees, Canons, and Declarations made in their former Councils, and especially in this their last Council of *Trent*, ought to be wholly and inviolately, undoubtedly and devoutly professed, taught, preach’d, and received as the true Catholick Faith, out of which none can be saved.

*f. vid. de recip. decr. Conc.* Ut quæ Decreta sunt, ab omnibus devote recipientur, & fideliter obseruentur. *Item Bull. prof. fidei.* Cætera item omnia à Sacris Can. & Oecum. Cone. & præcipue à Sacro-sancta Trid. Synodo tradita, definita & declarata indubitanter recipio atque profiteor; si mûlque contraria omnia damno, rejicio atque anathematizo. Hanc veram Catholicam fidem, &c. integrum & inviolatum veraciter teneo, & ab aliis teneri, &c. me curaturum juro.

But all these New Traditions, as they have no ground in Scripture, so have they as little Testimony of Antiquity to be brought for them; out of both which we prescribe agaist them all.

For it is but a vain pretence of Antiquity, and a meer abusing of the World, when they go about to make simple people believe, that all which they profess and believe hath the consent of all Ages for them, and that all the Ancient Fathers and Bishops of the Church never taught, nor believed otherwise then they now do.

The Truth and strength of which their Assertion, in one of their peculiar and prime Traditions, first set forth in their late Assembly at Trent, I examine in this History. Whereby I trust it will be made manifest to the Reader, That those Men, who do now so busily endeavour to seduce the Sons and Daughters of the Church of England from the Grounds and Truth of our Religion, which is no other then what we have received from Christ and his Universal Church, termed nevertheless by them a New Church, and a New Religion, that began in the days of King Henry the VIII. (which is as true, as if they should say, A sick person began then first to live, when he recovered from the disease and distemper that was before upon him; for we are the same Church still, (as he the same person,) that we were before, tho in a better estate and health of our souls, in a greater soundness and purity of Religion, then indeed we were before, when they had to do with it, and infected us;) that these Men I say, who untruly term us Novelists, are in truth themselves the greatest

## To the Reader.

greatest Novelists of any in the World besides: And must be content (both in this peculiar Article of their Religion, which we now set forth & examine through the several Ages of the Church, and likewise in others, which we may, by the grace of God, examine in the like manner hereafter,) to come behind in time, after divers of those Novelists, and disturbers of true Religion, that now bear vogue among us.

It is a matter of Fact this, that is here tryed, which may be put to a Jury of Twelve Men; that have no lawful Exception to be taken against them; but I give them more, and put it to many such, one after another; that there may be no want. Which in such cases, as this is, will be the fairest way of trial to find out the truth, and leave the Reader to judge of it, on whose side it standeth.

In the gathering of my Witnesses together, and Collecting this Scholastical History, I must acknowledge to owe somewhat unto those learned men, that have heretofore taken pains in this behalf, as well at home in our own Church, as abroad in others. Yet (let it be said without derogation from any of them,) this Book <sup>\* Mr P. Gunning;</sup> hath been judg'd, by <sup>\*</sup> Him that first requested me to make it a part of my Employment, (tho he was a <sup>\*</sup> Person well able to have more perfectly done it himself,) and by other Men of knowledge, (Professors of true Religion and Learning,) who have read it after him, and many times moved him to commit it to the Press; that it would give more ample satisfaction, and clear the Passages in Antiquity from the Objections that some late Authors on the Roman side bring against us, then those other Writings of Home or Foreign Divines have done, that are extant in this kind. For besides the whole Frame and order of the Book, insisting upon the right and best way of enquiry into this matter by an Historical disquisition of the universal Tradition and Testimony of Gods Church herein unanimously delivered in all Ages from the Apostles times (and before) to ours: My Observations as I pass along both through the Ancient & Later Writers that have said any thing of this subject, are many of them New; and where I have followed others, even there also I have added much of my own, to advance and manifest the Truth that is in them; having no other aim, than

<sup>now, the  
Right Re-  
verend the  
Lord Bish-  
op of Chi-  
chester; &  
Regius Pro-  
fessor of Di-  
vinity in  
Cambridge)</sup>

## To the Reader.

herein to de serviceable to the Truth of God, set forth and professed by the Church of England ; which Truth we endeavor, in these wavering and lapsing times, to preserve entire and upright among us.

My Discourse is continued, and not interrupted with quotations of Authours, which I have diligently searched, and placed, all the way, in the Margin. The language that I use, is familiar, clear, and inoffensive, (which I trust will make it the more acceptable,) for I neither affect, nor approve any other.

But if I may unwittingly have said any thing, that shall be found to disagree either with any passage in the Holy Scriptures, or with the consent of Antiquity in the Sense and Interpretation of those Scriptures, (which yet, I hope well, will not be found;) I do here beforehand revoke and unsay it already.

At my Retirement in  
Paris this 17 Feb.

1657.

Job. Cosin.

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*An Addition of certain Testimonies to be  
noted for the clearer understanding of divers  
places in this Book.*

AD NUM. I.

*S. Augustinus de Civit. Dei Lib. XI. cap. III.*

**F**ilius Dei prius per PROPHETAS, deinde per SEIP-  
SUM, postea per APOSTOLOS, quantum SATIS esse  
judicavit, loquutus, etiam SCRIPTURAM condidit, quæ CA-  
NONICA nominatur, Eminentissimæ Auctoritatis, cui Fidem  
habemus de his rebus, quas ignorare non expedit, nec per nos  
ipsos nôsse idonei sumus.

*Aph. Tostatus præfat. in Matth. q. V.*

Magna, imò maxima omnium Auctoritatum, quæ sub Cœ-  
lo esse potest, est Auctoritas S. SCRIPTURÆ.

AD NUM. II.

*Thom. Primæ q. I. in corp. Art. X.*

Innititur Fides nostra Revelationi Apostolis & Prophetis  
factæ, qui CANONICOS LIBROS scripserunt; non autem  
Revelationi, si quæ fuerit ALIIS DOCTORIBUS facta.

AD NUM. VIII.

*Joh. Gerson de vita Sp. Lect. 2.*

Hic aperitur modus intelligendi illud Augustini dictum  
[ *Ego Evangelio non crederem, nisi Ecclesia Catholica me con-  
moveret Auctoritas; contr. Ep fundam. cap. 5.* ] Ibi enim Eccle-  
siam sumit pro Primitivâ Congregatione fidelium eorum, qui  
Christum viderunt, audierunt, & sui Testes extiterunt.

*Th. Wald. doctrinal. Lib. 2. cap 21.*

Sufficiat Universali Ecclesiæ pro præconio potestatis suæ  
modernæ, quòd olim hoc fecerit, unde gloria potestatis ejus  
valeret ad posteros, ita quòd adhuc sine Primæ Ecclesiæ au-  
toritate (quæ est auctoritas Testificandi, sicut postea explicet)  
Scriptura aliqua nec legi poterit, nec haberi pro certâ. Et hoc  
supuit

sapuit, cùm diceret Augustinus, *Evangelio non crederem, &c.*

Non laudo supercilium, quod quidem attollunt, volentes occasione hujus *Dicti Decretum Patrum in Ecclesia majoris esse auctoritatis, culminis, & ponderis, quām sit Auctoritas Scripturarum.* Quod quidem non tām videtur ineptum, quām fatuum; nisi quis talis dicat, Philippum fuisse majorem Christo, quando induxit Nathaniel ad credendum, Christum esse illum, quem scripsit Moses in Lege & Prophetis, sine cuius auctoritate (testimonio) tunc non advertisset. Et si sic; dicat conformiter Parentes nostros carnales aut Pædagogos esse altiores & eminentiores Christo; quia Eorum auctoritate (testimonio) ab infantia didicimus, quid de Christo sit credendum, quid sperandum.

*Fob Driedo de Eccl. Scrip. & Domg. l. 4. c. 4.*

Augustinus autem cùm dicit, *Ego Evangelio non crederem, nisi me Catholice Ecclesie commoveret auctoritas*, intelligit de Ecclesia Catholica, quæ fuit ab initio Christianæ Fidei, secundum successionem Episcoporum crescens ad hæc usque tempora; quæ sanè Ecclesia complectitur Collegium Apostolorum, qui Christum & miracula ejus videntes, Doctrinamque Fidei ex ore ejus audientes, **SCRIPTURAS TRADIDERUNT.**

*Gerard. Fob. Vossius. Pref. in dissertat. de Geneal. Christi.*

Unde potius Codices eos, qui CANONEM **SCRIPTURÆ** conficiunt, à Prophetis eis & Apostolis profectos colligatur, quām quòd secuti apud Nationes lampada alii aliis dabant, ita, longeque certius Ecclesia, fidelis Scripturarum custos, has ipsas, quasi de manu in manus, **TRADIDERIT** Nobis? Nec eo offendi aliquis debet, quòd de Scripturis, ut Traditionibus loquar; cùm hæ in iis, quæ Apostoli **TRADIDERE**, familiam ducant.

Ad NUM. XXII, XIII. & XLIII.

*Vinc. Lirin. Commonitor. Cap. 4. 25, 39.*

Quicquid non unus, aut duo tantum, sed omnes pariter uno eodemque consensu aperte, frequenter, perseveranter tenuisse, scripsisse, docuisse cognoverimus; quicquid **UNIVERSALITER**

VERSALITER TRADITUM sit, quod UBIQUE, quod SEMPER, quod ad OMNIBUS creditum, id pro indubitate, certo, ratóque habeatur.

Quicquid verò, quamvis ille Sanctus & Doctus, quamvis Episcopus, quamvis Confessor & Martyr, præter omnes, aut etiam contra Omnes senserit, id inter Proprias & Occultas (Apocryphas) & privatas opiniunculas à communis, publicæ, ac generalis Sententiæ auctoritate secretum sit.

Antiqua Sanctorum Patrum Consensio non in omnibus Divinæ Legis Quæstiunculis, sed solum, certè præcipue, in Fidei Regulâ, magno nobis studio investiganda est, & sequenda.

Ad NUM. CXCIX. in Margine.

*Conr. Hornæus de Sacra Scriptura.*

Consensus enim Ecclesiæ non est Principium constitutivum rerum credendarum, sed confirmativum seu roborativum tantum.

Ad Corollarium post NUM. ult.

*Vinc. Lirinen. Commonitor. Cap. 2. & antepenult.*

Qui in Fide sanus atque integer permanere vult, duplì modo munire fidem suam, Domino adjuvante, debet, DIVINÆ LEGIS AUCTORITATE, tum deinde ECCL. CATHOLICÆ TRADITIONE: non quia CANON SCRIPTURÆ solus non sibi ad universa sufficiat, sed quia verba Divina pro suo plerique arbitratu interpretantes, varias opiniones, erroresque concipient.

*Ph. Melancthon, Resp. ad Clerum Con.*

Regulam Doctrinæ sequimur certam, SCRIPTA PROPHETARUM & APOSTOLORUM; Symbola Apostolicum, Nicænum, & S. Athanasii; Sententias Synodorum veterum, quæ probantur, Nicenæ, Byzantinæ, Ephesinæ, Chalcedonensis, & similia purioris Ecclesiæ vetustæ Testimonia. Nec dubitamus hoc genus doctrinæ, quod profitentur Ecclesiæ nostræ, verè esse Consensum Ecclesiæ Catholicæ.

Ecclesiæ Nostræ habent evidens & firmum Testimonium Primæ Ecclesiæ, quod non dubito Omnia Posteriorum iudiciis

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diciis opponere, qui veterem Doctrinam, veteresque Ritus multis Erroribus contaminârunt.

*Mart. Chemnit. 1. Parte Exam. Conc. Trid. de Traditionib.*

Simplex veritas firmiter fundata, & sibi benè conscia nec reformidat, nec subterfugit vera antiquitatis Testimonia.

Nullum est dubium, Primitivam Ecclesiam accepisse ab Apostolis & viris Apostolicis non tantum TEXTUM, ut loquimur, SCRIPTURÆ, verum etiam legitimam & nativam Ejus Interpretationem.

Fatemur nos ab illis dissentire, qui fingunt Opiniones, quæ nulla habent Testimonia ullius Temporis in Ecclesia; Sentimus etiam nullum Dogma in Ecclesiâ Novum, & cum TOTA ANTIQUITATE pugnans recipiendum.

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said to be there given by the *Pope* to the *Armenians*, concerning the *Seven pretended Sacraments* and other *Rites* of the *Romish Church*, an improbable *Tale*. All this while *not a word* spoken there of the *Scripture Canon*. **CLIX.** Only *Caranza* (a *Spaniard* and *Confessour* to *Queen Mary of England*) in his *Epitome of the Councils* hath substituted a *Decree* to that purpose, which in the *Council* it self was never made. **CLX.** And this (forsooth) is the *Canon* of the pretended *General Council* at *Florence*, that is urged by *Becanus* and other *Romanists* against us. *Florence* no *Oecumenical Council*; condemned by the *Council of Basil*, then sitting: The pretended *Union* made there, renounced by the *Greeks* after their return home. **CLXI.** The *Testimony* of *Antoninus*, (who was present in that *Council*, afterward made *Archbishop* of the *place*, and not long since *Sainted* by the *Pope*,) for the common judgment of the *Latin Church* against the present *Romanists*. **CLXII.** The like ample *Testimony* given by *Alphonsus Tofatus*, the most renowned *Man* of his *Age*. The *Council of Trent* noted. **CLXIII.** The reading of the *Apocryphal Books* how far permitted. **CLXIV.** The *Testimony* of *Denys the Carthusian* (a great *Man* with *Pope Eugenius*), that the *Church* doth not receive them to prove any *Article of Faith* by them.

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## CHAP. XVII.

*The Testimony of the Ecclesiastical Writers in the Sixteenth Century.* p. 193.

**CLXV.** The *Testimony* of *F. Ximenius* the *Cardinal*, and *Archbishop* of *Toledo*, together with other *Learned Men*, that set out the *Complutensian Bible*, expressly putting the *Apocryphal Books* out of the *Canon of Scripture*. **CLXVI.** The *Preface* before *Lyra's Bible* Printed at *Basil*. **CLXVII.** *Picus Count*

## A Table and Summary

Count of *Mirandula* adhereth firmly to S. *Ferom*, as to the common voice of the Church. *CLXVIII.* *Fac. Faber Stapulensis.* *CLXIX.* *Fod. Clichtoveus.* *CLXX.* *Ind. Vives.* *CLXXI.* *Georg. Venetus*, all witnesses for us. *CLXXII.* *Erasmus* (now in great reputation with all men, but the *Monks* that hated him,) His Testimony for the *Ancient Church*, and for his *own time*. Censured by many for other matters, but not for his judgment and belief in this particular. *CLXXIII.* *Card. Cajetan* the Oracle of Divines that then lived, His large and express Testimony for the *Article of Our Church*. His explication of S. *Aug.* and the *Council of Carthage*, reconciling them to S. *Ferom*, and the *Council of Laodicea*. Ten years before the *Council* began at *Trent*, all this went for good *Catholick Doctrin*, even at *Rome* it self. *Catherin* insulted over *Cajetan* as a *Dog* over a *dead Lyon*. No man wrote against him in his life time. *CLXXIV.* *Catherin* (who was the *first* that set forth the *New Canon*) reprehended and derided by his *own friend*, for opposing *Cajetan* and the *Church* herein. *CLXXV.* *Fob. Driedo* employed to write against *Luther*, acknowledgeth the *Apocryphal Books* to be out of the *Scripture Canon*. *CLXXVI.* So doth *Fob. Ferus.* *CLXXVII.* And the several *Translations* of the *Bible*, set forth by *Pagnin*, *Braciolus*, *Birkman*, *Rob. Stephen* and *Vatablus*. *CLXXVIII.* A *Recapitulation* of the former *Testimonies* in all the several *Parts* and *Churches* of *Christendom*.

## C H A P. XVIII.

*The new Decree of the Council at Trent against all the former Testimonies of the Universal Church.* p. 204.

*CLXXIX.* Against all these a few men at *Trent* made a Decree, to controul the whole *Christian world*; And the *Pope*, when

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when he Confirmed this Decree, commanded it be held as a necessary Article of Faith, without which No man might be Saved. *CLXXX.* Whereby they have miserably rent the Church in pieces. *CLXXXI.* A Brief History of the Calling, Assembling, and Proceedings, in the Council of Trent. The Reformation of Abuses begun in Luther's time. Pope Leo the Tenth, sendeth out his Bull, and commandeth that both Luther and all his Adherents ( among whom were the Duke of Saxony, and divers Princes of the Empire,) should be driven out of their Countries. The Princes for the preventing of further Trouble and Schism, desire a free and general Council in some convenient place of Germany. But Pope Leo ( to whom it was dreadful to hear of such a Council,) declined it, and presently died. *CLXXXII.* Adrian the Sixth his Successour promiseth Reformation, but lived not to do any thing in it. *CLXXXIII.* Clement the Seventh likewise, that followed him, studiously avoided the Calling of a Council, and died not long after. *CLXXXIV.* But the next Pope ( Paul the Third, ) upon certain conditions made with the Emperor, dondescended to have it called at Mantua in Italy. Which came to nothing; as did also a Second Summons that he made of it to Vicenza; and at last he sent forth his Bull of Indiction to have it held at TRENt by all Bishops and Abbots that were Sworn to his Obedience. *CLXXXV.* Publick Protestations set forth against it. *CXXXVI.* The Council deferr'd. *CLXXXVII.* The League between the Emperor and the King of England; at which the Pope stormeth. *CLXXXVIII.* The Emperor and the French King agree to reform the Court of Rome, and to restore the Church to her ancient Purity; which made the Pope to begin and order the Council to his own best advantage. *CLXXXIX.* His Instructions to his Legates. *CXC.* His Oecumenical Council made up first with Twenty, and after with Forty three Prelates. Titular Bishops, and Pensioners to the Pope, sent to increase the Number. *CXCII.* The first four Sessions. Their Anathema added to their Decree for their New Canon of Scripture. *CXCII.* Against which

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## A Table and Summary, &c.

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which many learned men pleaded there ; but the *Voyces* of *Catherin's Faction* prevailed for it. *CXCIII.* The words of the *Decree* it self. *CXCIV.* For which they had no *Catholick Tradition, Council, Father, Schoolmen*, or ther *Ecclesiastical Writer* in former Ages. The small and inconsiderable *Number of men*, that now gave their *Voyces* to it. *CXCV.* The vanity of their pretended *Tradition* for it. *CXCVI.* The difference between *Them*, and S. *Augustin*. The *Council of Carthage*, Pope *Innocent, Gelasius, and Eugenius*. The novelty of their *Accursed ANATHEMA*. *CXCVII.* For which they have nothing to plead. *CXCVIII.* The *POPES NEW CREED*; the *last Article* whereof *curseth and damneth those, whom GOD hath blessed*.

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### CHAP. XIX.

*The Conclusion, and Summary of all the former Chapters p. 22.*

*CXCIX.* A defence of the *Church of England*, and those that adhere to it, by the *ancient Church of the Old Testament*; by *Christ* and his *Apostles* in the *New*, and by all the *Fathers* and *Doctors* of the *Church* that followed. *All* which are condemned by the *Decrees and Anathema* of the later *Assembly at Trent*: which is *Cause* enough (if there were *no other*, as *many other* there be) to reject it.

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### CHAP. XX.

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*CC.* The *Canonical and undoubted Scriptures* being our *Foundation*, we are to *believe and live* according to the *Rules* therein prescribed us. The *Golden Rule* of the *Church of England.*

A

A Scholaſtical History  
OF THE  
**C A N O N**  
OF THE  
HOLY SCRIPTURES.

O R,  
The Certain and Indubitate Number of Ca-  
nonical Books that belong thereunto.

## CHAP. I.

## THE PREFACE.

I. **T**HE BOOKS OF SCRIPTURE are therefore called **CANONICAL**, because as they had their Prime and Sovereign **AUTHORITY** from **GOD** Himself, by whose divine *Will* and *Inspiration* they were first written, and by whose blessed Providence they have been ever since preserved and delivered over to posterity, so have they been likewise received, and in all times acknowledged by his Church to be the Infallible Rule of our **FAITH**, and the **PERFECT**

*a 2 Tim. 3. 16.  
All Scripture is of di-  
vine Inspiration.*

2 Pet. 1. 21.  
The Holy Men of God  
spake, as they were  
moved by the Holy  
Ghost.

S. Luke i. 70.  
*As he spake by the mouth of his holy Prophets.*

b 2 Tim. 3. 15. & 17. S. Joh. 20. 31. Tertul. adv. Hermog. c. 22. *Adoro Scripturæ plenitudinem.* Orig. Tract. 27. in Mat. S. Scriptura Verissima REGULA in dogmatibus. S. Chrysost. hom. 13, in 2 ad Tim. Exquisita Omnium Rerum TRINITAS & REGULA. S. Aug. lib. 2. contr. Donat. c. 6. Divina STATERA. Idem de doctr. Christ. lib. 2. c. 9. *In quibus inveniuntur illa omnia, quæ continent FIDEM, MORES quo VIUENDI.* Idem de bono vid. c. 1. Sacra Scriptura nostræ doctrin REGULAM figit. Vinc. Lirin. Commonitor. c. 2. & 41. CANON Scripturarum PERFECTUS est, sibiique ad omnia satis superque sufficit. S. Athanasius, lib. cont. Idol. ad Mac. Sacra & Divini-  
tus inspirata Scriptura per se su ficitur ad veritatis Indicationem.

SQUARE of our ACTIONS in all things that are any way needful for our Eternal Salvation.

II. Other BOOKS, What Honour soever they have heretofore had in the Church, or what is there still continued to them; yet if they cannot shew all these Marks and Characters upon them; 1. That they are of Supreme and Divine Authority; 2. That they were written by Men specially Acted and Inspired for that purpose by the Spirit of God: 3. That they were by the same Men and the same Authority delivered over for such to all Posterity: 4. That they have been Received for such by the Church of God in all Ages: and 5. That all Men are both to regulate their Faith, and to measure their Actions by them; as by the undoubted Witnesses of God's Infallible Truth, and Ordinances declared in them; if they want any of these peculiar and proper Notes of Difference, whereby the BOOKS of God are distinguished from the WRITINGS of MEN; Pious and Useful Books they may be in their Kind, but they shall want that Honour, which is specially reserved to the Dignity of SOVEREIGN and DIVINE SCRIPTURE, whereunto this Honour is due (faith-

\* S. Aug. epist. 19. S. Aug.) and to no other Writing besides, \* *That whatsoever is there said is undoubtedly True, and ought most firmly to be believed, without any further Question nonici appellatur, or disceptation about it: which cannot be said of any didici bunc timorem, honoremque deferre, ut nullum eorum Autorem scribendo aliquid*

*errasse firmissime credam. Rursus Tantummodo Scripturis Canonicis banc ingenuam debet servitutem, quâ eas SOLAS ita sequar, ut conscriptores earum nihil in iis omnino errâsse, nihil fallaciter posuisse non dubitem. † Idem de Bapt. contr. Donatistas, lib. 2. cap. 3. Quis nesciat Sanctam Scripturam Canonicam tam Veteris quam Novi Testamenti certis suis Terminis contineri, Eamq; omnibus Literis ita prepani, ut de illa omnino dubitari, & disceptari non possit, utrum verum vel rectum sit, quicquid in ea scriptum esse constiterit?*

III. The BOOKS that make up the BODY and Structure of this CANONICAL Scripture are divided into the OLD and NEW TESTAMENT. For the coming of our SAVIOUR into the World divides the whole Age of the World into Two Parts; One that went before his Coming, and Another that began a New Accompt of Time with it. In the first He was Expected, and in the second he was Exhibited. The BOOKS therefore of the OLD TESTAMENT belong all to the Former Part, wherein he was Promised and set forth by *Moses* and the *Prophets*; The BOOKS of the NEW appertain all to the Latter, wherein the Truth and Perfection of all that the Prophets had said of him before, is clearly Declared by his own blessed *Evangelists* and *Apostles*, with whom the CANON of the SCRIPTURES ended. And no BOOK, which cannot be referred to One of these Classes, may be said to be any Part of the Divine and Authentick Rule of Religion, that the Sons of Men received by Revelation from the Spirit of God.

IV. For of all the Law and the Prophets, which delivered the Holy Oracles to us, *Malachi* was the last; by whose <sup>a</sup> Prophecy ending at *St. John the Baptist* under the Title and Type of *Elias*, there is a manifest Combination of the *Old* and *New* Testament together: the *Ending* of that last Prophecy being set forth and declared by *St. Mark*<sup>b</sup>, to be the *Beginning* of the *Gospel*; whereunto *CHRIST* himself also gave his own *Testimony*, and said, *That ALL the Prophets and the Law prophesied until John*; which is as much to say, as that after the prophecy made of *Him*, there came no other Prophets between them. For where *Malachi* ends the *Old* Testament, all the *Evangelists* <sup>c</sup> begin the *New*.

ab aliquo Prophetā, qui canonicus habeatur, quoisque ille promissus veniret; à quo incipit Scriptura N. T. ut hinc intelligere licet mirabilem Connexionem Scripturæ N. T. cum Prophetis.

<sup>a</sup> Mal. 3. 1. & 45.

<sup>b</sup> S. Mark. 1. 1, 2.

The beginning of the Gospel of Jesus Christ the Son of God, as it is written in the Prophet. Behold I send my Messenger before thy face, &c.

<sup>c</sup> S. Math. 11. 13.

S. Luke 16. 16.

<sup>d</sup> S. Math. 3. 1.

S. Mark 1. 1.

S. Luke 1. 5.

S. John 1. 6.

<sup>d</sup> Hinc Corn Jansen. in Eccl. 48 2 Malachias de Johanne Baptista aperte vaticinatus est. Observandum itaque, quid novissima omnium prophetiarum, quæ in canone apud Hebræos habentur, verba sunt de Johanne Baptista; post quem promissum nulla extat Prophætia scripta

*¶ Revel. 22. 18.*

*Observatio Tostati:  
quæst. 1. in 4. Deut.  
Perfecto nec addi po-  
test, nec auferri debet.  
Sic Apocalyp. cap. ult.  
quia tota Revelatio-  
num series claudeba-  
tur, dicitur, si quis  
apposuerit ad hæc, ap-  
ponet Deus super illum  
plagas, &c.*

V. And the NEW Testament was likewise closed up and finished by St. John the Apostle; who, to exclude all Writers that should come after him, from having any part or fellowship in the Divine CANON of SCRIPTURE, setteth this Seal upon his Book, wherewith the whole body of the BIBLE is now concluded; *That if any man shall add unto these Things, God shall ADD the Plagues unto him, that are written in this Book, &c.* For to that which is Perfect nothing may be Added, nor nothing Takenaway from it.

VI. Those BOOKS therefore which were thus delivered to Gods Church at first, as his undoubted Word and Verity, whereby all points of Faith and Religion are for ever to be ordered, ought still to be Retained, and no more to be Added to them in either of these Two Testaments.

VII. And to know exactly what the True NUMBER and NAMES of those BOOKS are, which belong to them Both, there is no safer Course to be taken, then herein to follow the *Publick Voice*, and the *Universal Testimony* of the same Church; which from hand to hand receiving those BOOKS into the Divine and Authentick CANON of SCRIPTURE, hath brought them down from the Times of MOSES and the PROPHETS to the Time of CHRIST and his APOSTLES, and so from their Time to ours successively in all Ages.

VIII. For though there be many *Internal Testimo-  
nies* belonging to the Holy Scriptures, whereby we  
may be sufficiently assured, that they are the *True  
and lively Oracles of God*, (such as be, The Height and  
Majesty of the Things there delivered above all other  
Conceptions and Writings in the World; The per-  
petual Analogy and Conformity of all the several  
parts therein contained, one with another; The  
Greatness and Dignity of those prophecies which be  
there

*¶ Rom. 3. 20.*

there fore-told ; and the Truth or Certainty of them all, which be there fulfilled ; together with the Divine power and providence, that hath confirmed and preserved them to all posterity ; besides the <sup>h</sup> Spiritual Force and Efficacy , ( which is never there wanting unto them that do not wilfully resist it ) to move and induce us unto a most certain and firm Belief o f them ; ) Yet for the particular and just Number of such Books, whether they be More or Less, then either some Private Persons , or some One Particular Church of late, have been pleased to make them, We have no better nor other External Rule or Testimony herein to guide us, then the <sup>i</sup> Constant Voice of the Catholick and Universal Church, as it hath been delivered to us upon Record from one Generation to another.

<sup>h</sup> S. Chrysost. Orat. 24. in Genes. Divinum benignum habemus. Et ubi videtur nos sollicitos esse, & magnum desiderium ad DIVINA ORACULA intelligenda asserre, non permittit nisi illa re indigere, sed statim illustrat intellectum nostrum, & illuminatorem suam largitur, quidque sapientie ius proclive est, UNIVERSAM IL- LAMVERAM DO- CTRINAM menti no- strae inserit.

<sup>i</sup> Tertul de praescript. cap. 36. Age jam qui voles curiositatem melius exercere in negotio salutis tuae. Percurre Ecclesias Apostolicas, apud quas ipse adhuc Cathedrae Apostolorum suis locis praesidentur, apud quas IPSÆ AUTHENTICÆ LITERÆ recitantur — S. Aug. lib. 28. contra Faustum cap. 2 Nos iis LIBRIS fidem accommodare debemus, quos Ecclesia ab ipso Christo inchoata, & per Apostolos provecta certa Successorum serie usque ad haec tempora, toto terrarum orbe dilatata, ab initio traditos & conservatos agnoscit, atque approbat. Whitak. de S. Scriptur. q. 3. cap. 2. Ecclesi- munus est, non tantum ut Testis & custos sit SCRIPTURARUM & Genuinas a non genuinis dis- cernat, sed etiam eas divulget, & proponat.

IX. Concerning the BOOKS that belong to the NEW TESTAMENT , there is not any difference between Us and Other Churches, about them. For though some few Particular and Private persons have both of late and heretofore, either out of their Errour rejected or out of their curiosity ( more then beset them) debated, the Canonical Authority of the Epistle of S. Paul to the Hebrews, the Epistle of S. James, the 2d Epistle of S. Peter, the 2d and 3d of S. John, the Epistle of S. Jude, and the Apocalyps, besides same other lesser parts of the Gospels ; Yet can it never be shewed, that any entire Church, nor that any National or Provincial Council, nor that any Multitude of Men in their Confessions or Catechisms, or other such Publick Writings.

*Writings* have rejected them, or made any doubt of them at all. Indeed *Luther*, and some *Certain Men* that lived with him in *Germany*, ( no great number, nor Party of them,) were other whiles of that mind, that the *Epistle of S. James, &c.* might be called into question, whether they were *Canonical*, or no ; but afterwards they amended their Judgment, and persisted no longer in that Error, wherein some others of the Latin Church ( but never any considerable Number or Eminent Persons there,) had been involv'd before them. And at this day all the Churches of Christendom are at one accord for the BOOKS of the NEW TESTAMENT.

<sup>k</sup> Conc. Trident. Sess. 4.

X. But for the OLD TESTAMENT they are not so. For herein <sup>k</sup> the *Canon* of the *Council at Trent* hath made the *Roman Church* to differ both from *it self*, (considered as it was in former Ages,) and from *all other Churches* besides, by adding to the Old *CANON* ( strictly and properly so taken,) Six intire Books which were never in it before, that is to say, *Tobit, Ecclesiasticus, Wisdom, Judith, the first, and the second of the Maccabees*, together with certain other Pieces of *Baruch, Esther, and Daniel* ; all which before the time of this *New Council* ( where the Pope and his Partizans, both in this and in many other Divine matters besides, took a most enormous liberty to define what they pleas'd) were wont to be sever'd, even among themselves, from the *True Canonical Scriptures*. To the Body whereof they have now not only annexed them, and made the One to be of<sup>l</sup> *Equal Authority* with the Other, but they have likewise added this above all, <sup>m</sup> *That whosoever shall not Receive them, as they do, and Believe them to be as good Canonical Scripture as the Rest*, ( that is, all equally inspir'd by GOD, and delivered over to his Church for such, ever since they were first written,) *must undergo the Curse*

*Omnes Libros, &c.*  
*pari pietatis affectu ac*  
*reverentia suscipit, &*  
*veneratur. Ibid.*

*m Siquis autem li-*  
*bros ipsos integros cum*  
*omnibus suis parti-*  
*bus, &c. pro canoniciis*  
*non suscepit. Ibid.*

## The Canon of the Scripture.

7

*Curse<sup>a</sup> of their unhallowed Sentence, and be made in- a Anathema sit. Ibid  
capable of Eternal Salvation.* The Capacity and assu-  
red Hope whereof, though ( thanks be to God,) it  
never was, nor ever will be in their Power to take  
from us, yet have they laid their most unchristian  
*Anathema* upon all other Churches and Persons of the  
World, and excluded them from *all<sup>b</sup> Possibility of*  
*being saved*, unless their *New Decree* in this particu-  
lar, and the Pope's *New Creed* in this and *many other*  
particulars ( as unsound and as false, as *this*,) be first  
Received and Believed for the *True Articles of our*  
*Christian Faith.*

*b Hanc veram, & Catholicam fidem, EXTRA QUAM NEMO SALVUS ESSE POTEST,  
Spontè profiteor, &c. Omnia à TRIDENTINA SYNODO tradita & definita indubitanter reci-  
pio; Damnata ego pariter damno & anathematizo, idem spondeo, voveo, ac juro. Sic me DEUS  
adjuvet, & Santa Ejus EVANGELIA.* Ibid. in Bulla Pii P. IV. super Forma Juramenti  
Profession is Fidei.

XI. By which their unsufferable and inexcusable  
Determination *in that Council*, they have given the  
World sufficient cause to reject the Council, if there  
were no other Reasons to be brought against it ( as  
many and very many other there be ) but this alone ;  
That herein against the Common Faith, and the *Ca-*  
*tholick CANON* of the Church of GOD, they have  
gone about to bind all Mens Consciences to *Theirs*  
and given no more Faith or Reverence to the True  
and infallible SCRIPTURES of GOD , then they  
do to other Additional Books and Writings of  
MEN.

XII. For the whole Current of Antiquity runs a-  
gainst them. And the Universal Church of Christ,  
as well under the OLD as the NEW Testament, did  
never so Receive those BOOKS , which are now by  
us termed APOCRYPHAL ; nor ever acknowledg-  
ed them to be of the same Order, Authority, or Re-  
verence with the Rest, which both they and we, call  
strictly and properly CANONICAL.

XIII. In

XIII. In Proof whereof, We shall here recite the *Testimony of the Church* in every Age concerning the **CANON** of the **OLD TESTAMENT**, and the **BOOKS** that belong thereunto.

XIV. Where the question will not be, 1. Whether those *Apocryphal Books* either have been heretofore, or may still be *read in the Church*, for the better Instruction and Edifying of the people in many good Precepts of Life: 2. Nor whether they may be joyn'd together in one *Common Volume* with the Bible, and comprehended under the general Name of *Holy Scripture*, as that Name is largely and improperly taken: 3. Nor whether the Moral Rules, and profitable Histories or Examples therein contained, may be set forth and cited in a Sermon or other Treatise of Religion: 4. Nor whether the Ancient Fathers thought these Books (at least many Passages in them) worthy of their particular consideration both for the Elucidation of divers places in the Old Testament, and for the better enabling of them to get a more perfect understanding of the Ecclesiastical Story: 5. Nor yet, whether in the very Articles of Faith, some certain Sayings that are found in those Books, (agreeable herein to the others that are Canonical,) may not be brought for the more abundant Explaining and Clearing of them. For all this we grant. And to all these purposes there may be good use made of an Apocryphal Book. But the *Question* only is, Whether *all* or *any* of those Books be purely, positively, and simply *Divine Scripture*, or to All purposes, and in All Senses *Sacred and Canonical*, so as that they may be said, (or were ever so accounted) to be of the same *Equal and sovereign Authority* with the Rest, for the *establishing & determining* of any *Matter of Faith*, or *Controversie in Religion*, no less then the *True and undoubted Canonical Books of Scripture themselves*.

XV. And

XV. And in this Sence what BOOKS were Anti-ently Received into the CANON, and what were not, we are to enquire in order. Of Them first, whom it *first* concern'd to know them *Perfectly*; and then of Others that Received the *just Number* of them, and so delivered them over to Posterity. For thus doth every Nation take knowledge of their own peculiar Laws and Histories that belong unto them; of which, as there is no better assurance to be had then from the Records of those times, wherein they were first enrolled, and the *joynt Testimony* of those Persons, who then lived upon the place; So in our present Case, They that were the nearest, both in regard of Time and Place, to the first writing and delivering of those BOOKS, which GOD then committed to the Custody and Care of his Church, ought certainly before all others to be of most Credit with us in giving *their Testimony* unto them.

XVI. To make it therefore undeniably appear, That the Church of *England*, together with all Other Reformed and Christian Churches abroad, are better Observers of this SCRIPTURE-CANON, then the Church of *Rome* now is: 1. We are first to enquire of the Ancient Judaical Church, which received the CANONICAL BOOKS of the OLD TESTAMENT from MOSES and THE PROPHETS. 2. And then of the Christian Church, which Received the BOOKS both of the OLD TESTAMENT and the NEW from CHRIST and his Holy APOSTLES. For the ORACLES under the OLD TESTAMENT had their Period with The PROPHETS; and under the NEW spake no more after the Time of CHRIST'S DISCIPLES. And what Writing soever it be, that hath not first been Received and Delivered by them, as properly belonging to the undoubted CANON of DIVINE

SCRIPTURE, cannot either by any Tract of Time, or by all the power under Heaven, be made CANONICAL; which is so great and so irrefragable a Truth, that Cardinal Bellermine himself is forced to Confess it, even in his greatest heat and opposition against us. Nor can his Evasion here serve him to any purpose; to say, That though the Church may not at her own pleasure *Make* a BOOK Canonical, which was not so before; Yet by virtue of some

*Ancient Testimonies* she may *Declare* it to be Canonical, (as the Church of *Rome* hath lately done,) for all after-Ages to Receive it. For, as it shall appear by this following Discourse, that those *Ancient Testimonies* are but pretended, and that none can clearly be produced to that purpose, they being made, both by him and others, to speak that which they never meant; So, if any such might be brought, yet would they stand him (or the Church of *Rome*) in no stead at all, for the Addition of any New BOOKS to the OLD TESTAMENT, (which are the Books now only in controversie;) For, having formerly acknowledged, as he doth often after, that the

*b Ibid. in Princ. on-  
nes Libros quos Prote-  
stantes non recipiunt,  
etiam Hebrei non ad-  
mittunt, & Sect. ad  
locum.*

*c Ibid. Sect. Jam hæc,  
& Sect. Respondent  
& cap. 14. Sect. 1. being no subsequent Ages able to give good Testimony to a thing which never was, or to say, they received from the Jews such BOOKS as the Jews never had, nor Received themselves. For then should they Testifie that, which were altogether False.*

CHAP. II.

The Testimony of the Ancient Judaical Church.

XVII. **T**He Honour and Priviledge, which the <sup>‘Postery of Jacob sometimes had above</sup> all the World besides, was to be that peculiar People of GOD, to whom he was pleased <sup>to make his Laws and his Scriptures known</sup>; Nor was there then any other Church but *Theirs*, or any other <sup>‘Oracles of God, then what were committed to them.</sup> For they had *All* <sup>‘that were then Extant</sup>; and all written in their *own Language*.

<sup>d</sup> Sal. 147. 19 Ver.  
<sup>b</sup> I sua declaravit Ja-  
cobo, precepta atq; sta-  
tuta Israeli; non sic  
ficit omni Nationi.

<sup>e</sup> Rom. 3. 2. *Quibus credita sunt Eloquia Dei.* f S. Aug. in Psal. 40. *Proferantur Codices Jude-  
orum; apud ipsos sunt Lex & Prophetæ, in quibus Christus prædicatus est.* Et in Psal. 56. *OMNES  
ipsos Libros habent Judæi.*

XVIII. These they divided into *Three several Classes*. Whereof the First comprehended **THE FIVE BOOKS** of MOSES; the Second **ALL THE PROPHETS**; and the Third **THOSE WRITINGS** which they called <sup>g</sup> *The Chethubim*, or **BOOKS** that were written by the Holy Men of GOD, who were not so properly to be Rank'd among the Prophets: From whom both the *Five Books of Moses*, and these *Chethubim* were distinguished, because howsoever they were all written by the same Prophetical Spirit and Instinct, which the *Books of the Prophets* were; yet *Moses* having been their special Law-giver, and the *Writers of these Other Books* having had no Publick Mission or Office of Prophets, (for some of them were *Kings*, and others were *great and potent Persons* in their Times) they gave either of them a *Peculiar Class* by themselves.

XIX. In this Division as they reckoned *Five Books* in the first Class, so in the Second they counted *Eight*, and in the Third *Nine*; <sup>b</sup> *Two and twenty* in

<sup>b</sup> S. Hieronym. in Prologo Galeato. *Fit-unt pariter veteris Le-gis Libri XXII. (i.) Mois Quinque, & Prophetarum Octo, Ha-geiographorum Novem. i. Sixt. Senensis li. 1.* all; in Number equal to the <sup>a</sup> Letters of their *Alphabets*, and as fully comprehending all that was then needful to be known and Believed, as the Number of their Letters did all that was requisite to be said or written. And hereof after this manner they made their Enumeration.

<sup>p. 2. ut quemadmo-</sup>  
<sup>dum apud Hebreos XII</sup> *Litere, quibus Omnia que dici scribique possunt, comprehenduntur; ita XXII Volumina sunt, quibus continentur Omnia, que de Divinis Rebus sciri & enunciari queant.*

The Books of *Moses* { *Genesis.*  
*Exodus.*  
*Leviticus.*  
*Numbers.*  
*Deuteronomy.* } V.

Four Books of the former Prophets. { *Fosbua.*  
*Fudges & + Ruth.*  
*Samuel 1. & \* 2.*  
*Kings 1. & \* 2.* } IV.

|| Counted but for one Book. Four Books of the later Prophets. { *Esay.*  
*Jeremy and his 11 La-mentations.*  
*Ezechiel.*  
*a The Book of the XII lesser Prophets.* } VIII.

<sup>a</sup> Which were all put into *One*, and called the *Book of the Prophets*. *Acts 7. 42.*

And the Rest of the Holy Writers. { *King David's Psalter.*  
*King Solomon's Proverbs.*  
*His Book of the Preacher.*  
*His Song of Songs.*  
*The Book of Job.*  
*The Book of Daniel.*  
*The B. of Ezra and + Nehemia.*  
*The Book of Esther.*  
*The B. of \* Chronicles 1. and 2.* } IX.

<sup>†</sup> The Jews reckoned them both together for *One*.

<sup>\*</sup> And these two went with them but for *One Book*.

XXII.

Which last *Book of the Chronicles*, containing the Sum of all their former Histories, and reaching from the Creation of the World to their return from *Babylon*, <sup>a S. Hier. Epist. ad Paulin. Liber Chron. corum est Instrumenti veteris Epitome.</sup> is a perfect <sup>a</sup> *Epitome of all the Old Testament*, and therefore not unfitly so placed by them, as that it concluded and closed up their whole *BIBLE*.

XX. Other *Divisions* of these Books were <sup>b</sup> afterwards made, and the *Order* of them was somewhat altered, (as in divers respects they may well be,) but The BOOKS were still the *Same*; and as the *Number* of them was never augmented, during the Time of the Old Testament, so there were no *Additional Pieces* brought in, or set to any of them at all.

XXI. It is generally Received, That after the Return of the Jews from their *Captivity in Babylon*, all the BOOKS of the *SCRIPTURE* having been Revised by *Ezra*, <sup>c</sup> (then their Priest and their Leader,) who <sup>d</sup> digested them likewise into those several *Clas- fes* before rehearsed, were by him, and the prophets of *GOD* that lived with him, Consigned and delivered over to all posterity: But this is sure, That after his *Age*, and the time of the Prophet *Malachi*, (who was *One* among <sup>e</sup> those that prophesied in that time,) there were no more *Prophets* heard of among the Jews till the time of *S. John the Baptist*, and therefore no more prophetical and Divine *SCRIPTURES* between them.

<sup>c</sup> Neh. 8. 1. 3. & 9. S. Hier. contra Helv. c. 1. Theodoret Praefat. in Psal. d Hilarius Prologo in *Psalmos*. Quos (ait) *Ezdras* in volumen unum collegit & retulit. Isidorus Orig. lib. 6. cap. 1. *Hebræi v. Testam. Ezdræ Auctore, juxta Numerum Literarum suarum XXII Libris accipiunt, divi- dentes eos in Tres Ordines Legis Scilicet, & Prophetarum, & Hagiographorum. Genebr. Chr. p. 183. & 251. Ezras autor fuit divisionis Libr. Sacr. Legis in Quinq. Prophet. in Octo. Hagiogr. in Novem.  
<sup>e</sup> *Haggai*, and *Zachary* were two other. <sup>f</sup> Vide pag. 2 suprà. Item, Genebr. Chron. ad an. m. 36 40. Secundum *Templum* carebat *Spiritu*, sive *afflato Sancto*, qui *Prophetas* olim corripiebat. Nam à *Malachia* ad *Johannem Christi Baptistam* nulli *Prophetae* extitère. Item, *Jansenium* ad cap. 48. *Eccl. Post promissum Johannem Bapt. in Prophetia Malachia, nulla extat Prophetia scripta ab aliquo Propheta, qui Canonicus habetur, quousq; ille promissus veniret, à quo incipit N. Test.**

XXII. The BOOKS then of the OLD TESTAMENT, such and so many as they were after the Captivity of *Babylon*, in the time of *Esdras*, the same and so many being, accurately preserved by the *Jews*, and continuing among them unto the Time of our *Blessed Saviour* (as they do likewise still unto this very Day,) without any Addition, Imminution, or Alteration, descended to the *Christians*.

XXIII. That which is here pretended by *Genebrard*, That besides this *First CANON* of SCRI-PTURE made in the time of *Esdras*, there was Ano-ther made in the Time of *Eleazar* the High Priest, by a Council then assembled at *Jerusalem*, when they sent their LXXII. Interpreters to *Ptolomy* King of *Egypt* for the Translating of their *Hebrew* Bible into *Greek*, in which council they Canoniz'd the Books of *Tobit*, *Ecclesiasticus* and *some others*: More-over, That besides this *Second CANON*, there was also <sup>1</sup> a *Third* established, by a Conncll there assem-bled in the time of *Sammai* and *Hillel*, wherein they Canonized the Books of the *Maccabees*; All this, is but a Device and an Imagination of his own Head only; For other Proof of what he saith in this Cause hath he None, either out of \* *Epiphanius* for *Tobit*, or out of \* *Josephus* for the Book of *Ecclesiasticus*; as will hereafter clearly appear. Nor indeed is there any probability or likelyhood in it at all, when all the World knows that the *Jews* (who have always been both religious and <sup>1</sup>superstitious ob-servers of their Fathers Traditions,) never yet admitted, never

<sup>2</sup> Chronogr. lib. 2. pag. 190. col. 2. *Synodus Hierosol. &c. in qua videtur editus Secundus Hebreorum Canon. Nam præter XXII Libros Sacros, alii in Egyptum delati sunt, ut *Tobie*, &c. And pag. 284. col. 1. who is herein followed by Maldonate, *De Sacram. Panit. q. de purg. p. 145.* And by *Serrarius* in *Maccab. præloq. 3. b Baruch and Judith* at the least. Id. *Genebr. p. 284. i Idem. pag. 197. ubi confirmati Libri Judith, Tobie, &c. ubi & Libri Maccabæorum videntur inter Sacros pri-mum relati. Et Tertius Hebraorum Canon conditus.* \* Both cited for this purpose by *Genebr. pag. 190. & Pag. 23. & pag. 103. & pag. 168. num. 80. l Qui sua sic amant, ut nulla gens in-ianus. Erasmus in 1 Tim. 1.**

acknow-

acknowledged, nor never heard of any such *Second* or *Third Canon of Scripture* among them; having most exactly kept themselves to *The First*, as it was consigned and delivered to them by the *Prophets*. Which is so fully attested not only by the Modern and Ancient Jews, but confirmed likewise by the Greek and Latin Fathers of the Church, as it is most an end so freely acknowledged by the Writers in the Roman Church it self, that it would be too importune and superfluous a labor to recite here all their Dispositions to this purpose.

XXIV. It will be enough to produce only the Testimony of *Josephus* who lived in the time of the Apostles, and wrote the Antiquities of the Jews (of whom he was one himself) in a most exact and diligent manner. His Testimony is so great in this matter, that it is repeated by *Eusebius* and put into his *Ecclesiastical History* full at length; being to this effect which followeth. “<sup>b</sup> That the Judaical Church had only XXII BOOKS of SCRIPTURE, which might justly challenge Credit and Belief among them. Whereof FIVE were the BOOKS of MOSES, containing little less than 3000 years; and THIRTEEN the BOOKS of the PROPHETS, wherein they wrote the ACTS of their Times from the Death of *Moses* to the Reign of *Artaxerxes* King of *Persia*: and FOUR more, containing both Hymns of God, and Admonitions to Men for the amendment of their Lives. But from the time of *Artaxerxes*,

<sup>a</sup> Euseb. Hist. Eccl. lib. 3. c. 9. alias 10:  
<sup>b</sup> Josephus lib. 1. contra Apionem.  
*Eis παντας ἡμῖν δύο μέρη πρὸς τοὺς εἰκοσι βιβλία, &c. Sunt nobis duo tantum et viginti libri, totius temporis descriptionem continent, quibus merito fides habetur. Horum quinque Mosis sunt, qui & leges continent, & humani generis propagatores, & ad mortem usque illius extenduntur. Tempus hoc tribus Annorum millibus paulo minus est. A morte vero Mosis usque ad Regnum Artaxerxis, qui post Xerxen Persarum Rex fuit, PROPHETÆ Mose posteriores suorum Temporum Res gestas TREDECIM LIBRIS complexi sunt.* (\* These are the Books of

*Joshua, Judges and Ruth, Samuel,*

Kings, *Esay*, *Jeremy* and *Lamentations*, *Ezechiel*, the XII Prophets, *Daniel*, *Job*, *Ezras* and *Nehemias*, *Esther*, and the *Chronicles*.) *Reliqui QUATUOR Hymnis ad Deum, & Admonitiones ad corrigendum hominum vitam continent.* (\* These be *K. David's Psalter*; the *Proverbs*, *Ecclesiastes*, and the *Song of Solomon*.) *Ab Artaxerxe antem ad nostra usque tempora sunt quidem quædam SCRIPTA, non tamen ita fide digna sicut PRÆCEDENTIA, quia non fuit certa PROPHETÆ RUM SUCCESSIONE.* (\*) All these so counted by *Gretser* himself l. 1. de V. D. c. 7. unless it be *Job* and *Esther*, of which see hereafter, Paragr. 36.

“*erxes,*

'erxes, that though *certain Books* had been written,  
 'yet they deserved not the same Credit and Belief,  
 'which the *Former* had; because there was no *Cer-*  
 'tain Succession of PROPHETS among them. In  
 'the mean while what Belief they had of **THE**  
 'TRUE SCRIPTURES, which they only acknow-  
 'ledged, and how Faithful they were towards them,  
 'was from hence most manifest, That though they  
 'were WRITTEN SO LONG TIME BEFORE,  
 'yet durst NEVER ANY MAN PRESUME either  
 'to ADD, or Diminish, or Alter ought at All in  
 'them: it being a *Maxime* ingrafted into every one  
 'of that Nation from their youth, and in a manner  
 'born with them, To hold these WRITINGS for  
 'THE ORACLES of GOD, and remaining con-  
 'stant to them, if need were, willingly to Dye for  
 'them.

c Idem Ib. *Res ipsa vero ostendit, quantam nos SCRIPTURIS NOSTRIS Fidem habeamus. Quum enim TANTUM INTEREA AETATI SIT ELAPSUM, NEMO tamen ILLIS vel ADJICERE QUIDQUAM, vel Adimere, vel Mutare auctor est. Nempe Omnibus Judaeis ab ineunte aetate infitum, & quasi innatum est, hanc DEI DOGMATI existimare, inque, ILLIS Parmanere, & pro ILLIS cunctis, si necesse sit, mori.*

Agreeable whereunto we have the Testimony also  
 of *Philo*, who lived in the same Age with *Josephus*,  
 'That the Jews would rather have suffered a  
 'Thousand deaths, than that any thing should be  
 'Once altered in all the Divine Laws and Statutes  
 'of their Nation.

d *Philo Judaeus apud Euseb. de præpar. Evangel. lib. 8. Ne unicam quidem in his voculam immutarunt: quin immo malint Millies mori, quam Legibus illis & Statutis quidquam derogare.*

XXV. It is therefore but a vain and groundless Assertion of Them, who say here, That the *Other Books*, now in Controversie, were Once Received into the **CANON** by the Jews that lived before Christ's time, but that they were from *that* time after rejected by their Followers; which is *Cardinal Perron's* Conceit in his Reply to *King James*. For first there is

no Author to be produc'd ( unless it be out of Gene-brard's dreaming <sup>b</sup> *Videtur*,) by whom it may appear, that ever they had any such *Canon* among them. Secondly, had there been any such, they were too tenacious of their Laws, and Traditions of their Elders, so suddenly to have parted with it. Thirdly, to what purpose should they have done it? or what should they have gain'd by it? Some suspicion there might be indeed, that they would have been content to abolish *those Scriptures* that prophesyed of the Coming of *Christ* into the World, at the same time when they rejected him; but in *these Additions of Scripture*, there are no such Prophecies at all. If the Jews would have mutilated any Books that herein made against them, they would rather have rejected *Ezay*, and *Daniel*, then *Tobit* and *Judith*.

In *One Psalm of David*, in *One*<sup>a</sup> *Chapter of Ezay* there is more said concerning *our Saviour*, against the *Jews* then in *all these controverted Books* put together: and it cannot be well imagined, that they would reject *these Books*, which did them no hurt, and retain *those*, which made most against them, but that the *One* was *True Scripture*, which they durst not reject, and the *Other* was *none*, which they had never received. For Fourthly, had *these Other* ever been Parts of the *Canonical Scriptures*, it had been a wicked *Sacrilege* in the *Jews* to reject them: and *Christ*, that so often and so sharply reprehended these Men for taking away the *True Sense of the Scriptures*, would he not much more have condemned them, and laid so great a Crime to their charge, if they had taken likewise away any *Parts* (or *whole Books*) of the *Scriptures themselves*? but in that neither *He* nor his *Apostles* ever accused them of any *such Sacrilege*, it is as good as a clear Evidence to us, that they never committed it. Fifthly, and Lastly, in what Language were they first written?

ten ? For all the *Canonical Books* of the Old Testament were originally written in *Hebrew*, ( except a few parts only of *Daniel* and *Ezras*, written in the *Chaldee Dialect*, whereunto the Jews during the time of their Captivity in Babylon had been accustomed,) but *these Other Books* were all confessedly first written in the *Greek Tongue*, which was for the use of the *Helenists* or *Dispersed Jews* abroad, and not for them that dwelt at *Jerusalem*, or in *Palestine* at home where it was but little understood : and where those Books were so far from being Received into their *Scriptures*, that they were never publickly read, or admitted into their *Synagogues*.

XXVI. What therefore was not *Canonical* to Them, cannot be, as any part of the Old Testament, *Canonical* to us. For it implices a Contradiction, That a Book should be *Canonical* under the Old Testament, and yet under that Testament should never be taken into the *Canon*, nor numbered among those Books, that were then only Receiv'd and Believ'd to be *Canonical*; of which Nature and Account these *controverted Books* must have truely been, or else, it is not the *Vote* of a few Persons in the Council of *Trent*, nor of all the World besides, that will ever make them to have been so, while the World stands. *Votes* may do much, but *Votes* shall never make that to have been, which never was, nor any thing to be a *Truth*, which Men know to be *False*. The Truth is, that the *Judaical Church* never had more then *XXII Books of Scripture*, strictly and properly so taken, as is clear by the *Former Testimonies*, and therefore the *Christian Church* which was to follow, and own the *same Scriptures* which they did, as being left to their charge and custody by *MOSES* and *THE PROPHETS*, neither might, nor did Receive any other from them.

XXVII. The

XXVII. The Exception which *Cardinal Perron* <sup>a Repliq. lib. 1. c. 50.</sup> here taketh against us for producing the Testimony of *Josephus*, wherein he says<sup>b</sup> The Book of Job is omitted, is a meer Divination and Fancy of his own. For from what words of all the Passage recited before out of *Josephus* may any Man collect, that he counted not the Book of JOB to be Canonical? or what other Book would the Cardinal have had added, to make up the Number of *Two and Twenty*? To alledge for his Proof, that in<sup>c</sup> All the Writings of *Josephus*, there is no Mention made of *Job's History*, is nothing to the purpose: For *Josephus* <sup>d</sup> proposing at himself, to write only *The Antiquities of the Jews*, and to defend<sup>e</sup> the Honour and Laws of his own Nation against *Apion*, had no occasion to write any thing concerning the History, or the Defence of Job at all, who was of another Country, and needed not any further mention here, then to be reckon'd by his Book among the <sup>f</sup> *Rest*, as a known and undoubted Part of the *Bible*.

XXVIII. But *Gretser* the Jesuit hath not so much Reason as the Cardinal. For out of the XIII Books reckoned by *Josephus* in his *Second Classe* there, this <sup>g</sup> Jesuite excludeth the book of *ESTHER*, and giveth no Reason for it at all; but to make up the full number of XIII, counting *Esdras* for the XI, and *Job* for the XII, he runs round with a *vertigo*, and counteth *Esdras* over again, not rememb'ring what he said before.

XXIX. That which *Geneb.* <sup>h</sup> and the *Cardinal*, (besides some others,) pretend here to object out of *Josephus* against himself, for the Canonizing of the *Maccabees* and the Book of *Ecclesiasticus*, if the Greek Copies of *Josephus* be view'd, or the Translation followed that *Ruffinus* made of him, will appear to have but little strength of Reason in it. For first his Rela-

<sup>b</sup> Pag. 438. *Au Catalogue de Josephus authentique Hebreu, le Livre de JOB est omis.*

<sup>c</sup> *Et en toutes les Antiquitez judaïques du même Joseph, il n'est fait aucune mention de l' histoire de JOB.*  
*Ibid.*

<sup>d</sup> *Proæm. Antiq. Ju-daic.*

<sup>e</sup> *Lib. contr. Apion.*

<sup>f</sup> *Of the Second Classe, pag. 12.*

<sup>g</sup> *Gretser. defens. lib. 1. De Verb. Dei. cap. 7.*

<sup>h</sup> *Genebr. Chron. l. 2. p. 190; 199. Du Per-ron, ubi sup. Feuard. not. in Arnob. & Se-raponis conflict. l. 2. Mald. de Sacr. paenit. pag. 146. Serar. in Maccab præloq. 3.*

tion concerning the *Maccabees* is a different Story from that *Epitome* which we have given us of *Josephus* the *Cyrenian*; and Secondly the Book of *Ecclesiasticus* he citeth not at all; as we may learn from *Sigism. Gelenius*, who took pains to review the *version of Ruffinus*, and from *P. Pithæus*, (one of the most approved Writers for learning and judgment in all matters of this nature,) who gives his Censure of the Copie printed at *Basil* in the words here cited, at the \* Margin. For the words of the *Son of Sirach* have very little or no agreement with the Discourse of *Josephus*; the ONE speaking hyperbolically of the *Malice and wickedness of a Woman*, but the Other only of the *inferiority and subjection to her Husband*, whereunto the Law of Moses had most justly obliged her. Indeed  $\chi\epsilon\gamma\omega\nu$  (which is the word that *Josephus* useth) signifieth sometimes *More wicked, or worse*, and sometimes *Inferior*; and this was it which deceived his Interpreter who took it in the first sense, when he should have taken it in the latter: For so the old Version of *Ruffinus* took it, since whose time those words that now follow in *Josephus*, concerning *the wickedness of a woman*, have been added to his Text by some bold and inconsiderate Transcriber of his Book, herein peradventure following some mistaken Reader or other, that to the word  $\chi\epsilon\gamma\omega\nu$  had noted the saying of *Ecclesiasticus* in his Margin, without any further regard had to the true intent and scope at which *Josephus* aimed.

\* p. *Pithæus* in opusc. pag. 8. Sanè quidem, quod apud *Josephum* lib. 2. contra *Apionem* in Exemplari edito Basileæ, ex *Ecclesiastici* cap. 42. in *Mulieres* dictum legimus, aliunde irreppisse, praeter Argumenti ipsius & Tractatus rationem, vetustior *Ruffini* Interpretatio facit, ut extra calumniam suspicione, facile admittam. a *Eccl. 42. 14.* Better is a Man that doth ill, then a woman doing well. b *Mulier autem* (inquit) *inferior est viro per omnia. Obedit igitur, &c.* in versione *Ruffini*. lib. 2. *Josephi contra Apion.* \* *Genes. 3. 16. c. Καὶ οὐ πνεῦλα αὐτῆς ὑπὲρ ἀχεδοπίς γυναικός.*

CHAP. III.

*The Testimony of the first Christian and Apostolical Church.*

XXX. IN the Writings of the *New Testament*, though we have no particular Catalogue given us of all the Several Books which belonged to the *OLD*, yet by the special Notes and Characters, that are there both by *Christ*, and his *Apostles*, set upon them, we may evidently distinguish them from all other Books whatsoever.

XXXI. And first the *SCRIPTURES*, that *Christ* recommended to his Disciples, related to the former *Partition* that had been made of them by the *Jews*, and were no other, then what were then found *Written* a S. *Luc.* 24. ver. 27  
*in the Law of Moses, in the Prophets, and in the Psalms,* 44. 45. *Et exorsus à*  
(where the *Psalms* comprehended all the *Hagiographa*, *Moysè interpretabatur*  
and being the First and most Eminent Book *eis in OMNIBUS*  
among them, gave the *Denomination* to the Rest;) *SCRIPTURIS, &c.*  
So that all those *Scriptures* which are not contained within this *Division*, and cannot be referr'd to One of these *Three Classes*, (as none of the *Controverted Scriptures* can be,) are by *Christ* himself excluded out of the **CANON** of the **OLD TESTAMENT**. For to those *Three* he<sup>b</sup> reduced ALL THE *SCRIPTURES* that were then Extant, or acknowledged by him. Which is likewise S. *Augustine's* own Confession, and the true sense that he gives to this place in S. *Luke*, when for this very reason he excluded the *Maccabees*

<sup>b</sup> Ambr. Catharin. in opusc. de Script. Canon. Sixt. Senen. Biblioth. lib. 1. Sect. Partitio 1. & Maldo. nat. in 24. *Lucæ*, de all acknowledge it.  
out

out of that *Division* \* because they had not the *Testimony of Christ* to be his *witnesses*, and were neither comprehended in the *Books of the Law of Moses*, nor in the *Prophets*, nor in the *Psalms*; for these were || *all the Canonical Scriptures*, that the *OLD Church* received upon *Divine Authority*.

\* S. Aug. lib. 2. contra Gaud. c. 23. *Hanc quidem Scripturam, que appellatur Maccabaeorum, non habent Iudei sicut Legem, & Prophetas, & Psalmos, QUIBUS Dominus Testimonium peribet tanquam TESTIBUS SUIS.* || *Idem de unit. Eccl. cap. 16. Demonstrant Ecclesiam suam in prescripto Legis, in Prophetarum predictis, in Psalmorum Cantibus, hoc est, in OMNIBUS CANONICIS SANCTORUM LIBRORUM AUTHORITATIBUS.*

XXXII. Nor did the *Apostles* after *Christ* ever recommend any *other Scriptures*, of this nature, to us, then what were contained under *those Three Heads*. Whereof they give us these distinctive and proper *Characters*, by which we may know them; That <sup>a</sup> *they were written by Moses and the Prophets*; That <sup>b</sup> *by those Prophets God spake of Old time to our Fathers*; That <sup>c</sup> *all their Prophecies were sure and certain*; That <sup>d</sup> *not so much as one Word or Tittle of them should ever fail*; That <sup>e</sup> *all Scripture is of Divine Inspiration*; And That <sup>f</sup> *the Oracles of God were committed to the Jews*. None of all which Notes can be set upon the *Books* that are now controverted.

<sup>a</sup> *Act. 24. 14. Believing all things which are written in the Law and the Prophets. Act. 26. 22. Saying no other things then those which the Prophets and Moses did say. Act. 28. 23. To whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the Law of Moses, and out of the Prophets.* <sup>b</sup> *Heb. 1. 1. c. 2. Pet. 1. 19. d 1. Pet. 1. 25. e 2 Tim. 3. 16. f Rom. 3. 2.*

<sup>g</sup> *Index Testimoniorum a Christo & Apost. in N. Testamento citatorum ex veteri. In fine Bibliorum vulg. edit. Sixti 5. & Clem. 8. pp. justissimis. & Clem. 8. pp. justissimis. recognit. Venet. 16 16. And remarkable it is, that in this Index there is never a Testimony set down out of the Apocryphal Books.*

XXXIII. Then, in all the *New Testament* we find not any one Passage of the *Apocryphal Books* to have been <sup>e</sup>alleged either by *Christ* or his *Apostles* for the Confirmation of their *Doctrine*, no Examples produced from them, no advertisement given, no mention made of them (more then of *other Foreign Writings*) at all. Which is an evident Sign, That what account so ever they had them in besides, yet they never held them to be of the same *Equal and Divine*

vine Authority with the Prophetal and Caponical Scriptures themselves; whereof, (over and above the high and venerable Characters that they give of them in general) they mention not much fewer then Three Hundred passages in particular.

XXXIV. Lastly besides the Common Voice of the <sup>a</sup> Ancient Fathers, (whom we shall hereafter produce to this purpose,) we have the Acknowledgement of sundry the chief Writers even among them of the Roman Profession, That the Books which they have lately introduced into the Canon <sup>b</sup> were never either Confirmed or Received by the Apostles.

<sup>b</sup> Catharin. Opusc. de Script. Canonicis. Quod autem Apostoli multos Libres veteris Testamenti, qui dicuntur & verè sunt habiti ut Canonicī, saltem APPROBAVERINT. NULLUM EXSTAT TESTIMONIUM, UT PER SE PATEAT. Stapleton de Autorit. S. Script. lib. 2. cap. 4. §. 14. — Sapientiam, Ecclesiasticum, Tobium, Judith, & alios V. T. Libros APOSTOLORUM temporibus NON CONFIRMATOS — &c.

XXXV. And yet because there be Some Others among them, that pretend the contrary, and undertake to shew, That both Christ, and his Apostles have not only used divers Phrases that are to be found in these Apocryphal Books, but likewise alledged many remarkable Passages out of them, and thereby given them their Canonical Authority; it will not be altogether unnecessary to examine the Particulars, whereupon they insist; and to declare the invalidity of them all.

XXXVI. 1. In the First place, for the Canonizing of the Book of Wisdom, they produce S. Paul, and say, that Rom. 11.34. (*Who hath known the mind of the Lord, or Who hath been his Counsellour?*) is taken out of Wisdom. 9.13. (*For what man is he that can know the Counsel of God, or who can think what the will of the Lord is?*) But Gretser is somewhat ashamed of this Instance; and our Answer to it is, that the Sentence which S. Paul citeth is clearly taken out of *Essay* 40.13.

Coeffet. en son Apologie. Au Nouveau T. nous avons de grandes traces de l. AUTORITE de la plus part de ces LIURES.

<sup>d</sup> Catharin. Opusc. de Script. canon. Sixt. Senens. Biblioth. lib. 8. harr. 9.

<sup>e</sup> Defens. Bell. c. 13. Nullus eo utitur arguemento, ut demonstrativo.

where

\* Juxta LXX. Interp.  
Tis γε εγενετο νεκρος οντος εγενετο νεκρος οντος

εγενετο νεκρος οντος  
εστο.  
Esay. 40. 13. So Tertull. contra Marcion. l. 5. c. 14. S. Basil de Sp. S. c. 5. S. Ambr. Lomb. Thom. & Caijetanus in Rom. 11. 34. all refer this place to Esay.

† Catharin. opusc. de Script. Can. Sixt. Senensis Eibl. lib. 8. Hier. 9. Coccius To. I. Thesaur. 1. 6. art. 9.  
|| Forte sic legend. in Sixt. Senen. quia in c. 11. ad Heb. &c. 6. Sap. nulla habetur conuenientia.

a S. Basil. Ep. ad Amphilius. S. Hier. præf. in Libros Solomon. Belethi, de div. offic. cap. 60. Jo. Sarisbur. Epist. 172. Thom. in Dionys. de div. Nom. c. 4. lect. 9. Bonavent. in lib.

Sapient. Lyranus in eundem Librum. Et alii quamp'urimi.

b Colos. 1. 15, 16.

c 2 Cor. 4. 4.

d So was the Appearance of the BRIGHTNESS, the ILLINESS of the GLORY of GOD.

e Verse 5.

f Hebr. 11. 5.

g Wisd. 4. 10.

h Gen. 5. 24.

i Rom. 13. 1.

k Prov. 8. 15, 16.

l Rom. 2. 11.

Galat. 2. 6.

Epheſ. 6. 9.

Colos. 3. 25. m. Dent. 10. 17. n Wisd. 6. 3. & 7.

Where both the sense and the \* Words ( in that Translation which the Apostle followed) are altogether the same, as in the *Book of Wisdom* they are not.

Secondly, As much may we say to what † they note upon || *Hebr. 1. 3.* Where Christ is called the Brightness of his Fathers Glory, alluding to *Sap. 7. 26.* Where *Wisdom* is called the Brightness of Everlasting Light; for as it is not certain Whether S. Paul ever saw that *Book of Wisdom*, or no, which, for ought we know, was not Extant before his time, nor compiled by any other

Author then. *Philo the Hellenist* Jew of Alexandria; so there be several Expressions in the undoubted Scriptures, concerning the Representation, the Splendor, the *Wisdom and the Glory of God*, whereunto he might allude in this his *Epistle to the Hebrews*, as he had done before in his <sup>b</sup> *Epistle to the Colossians*, and in his <sup>c</sup> *Second Epistle to the Corinthians*, setting forth Christ there, to be *The Image of the invisible God, and the First Born of every Creature, by whom all things were created, and do still consist*; the substance and ground whereof may be found in <sup>d</sup> *Ezek. 1. 28. Eſay 9. 6. & 60. 1. Psal. 2. 7. & 136. 5. 2 Sam. 7. 14. Fer. 51. 15. & 10. 12.* to some of which places the Apostle himself refers in this *Place to the Hebrews*. Thirdly

That which is said of *Enoch*, <sup>e</sup> ( *Hebr. 11. 5.* ) needs not the <sup>f</sup> *Book of Wisdom* to confirm it, for the Story is clear in <sup>g</sup> *Genesis*, and in the translation of the *Septuagint* ( which S. Paul follow'd ) the words are alike. Fourthly, <sup>h</sup> *That the Powers which be, are ordained of God*, was said by the *Wisdom of God* it self in <sup>i</sup> *Solomon*: and Fifthly, <sup>j</sup> *That God is no accepter of persons* is taken out of the words of *Moses* in <sup>k</sup> *Deuteronomy*. And yet there are, that refer both these Maximes to <sup>l</sup> the *Book of Wisdom*, as if S. Paul had found them no where else.

XXXVII. Next, for the Authorizing of the *Book of Ecclesiasticus* they produce <sup>b</sup> S. Peter and the Epistle of <sup>b 1 Pet. 1. 24.</sup> <sup>i</sup> S. James, both of them citing this Sentence <sup>i James 1. 10.</sup> out of the Old Testament, *All flesh is as Grass, and all the Glory of man, as the flower of Grass; the Grass withereth, and the flower thereof falleth away; But the Word of the Lord endureth for ever.* Which though it be word for word taken out of the Prophet <sup>k</sup> *Esay*, yet *Sixtus of Sienna, Coecius, and P. Cotton* will needs have it fetched out of the *Fourteenth*<sup>l</sup> of *Ecclesiasticus*; where-with the words of the *Apostles* have no better agreement then the *Grass of the field* with the *wearing of a Garment*.

XXXVIII. Thirdly, in favour of the *Book of Judith* they \* bring Two Citations, one made by S. Paul, when he said, <sup>m</sup> *They were destroyed by the Destroyer*, and another by S. James, who said, <sup>†</sup> *The Scripture was fulfilled, - And Abraham was called the Friend of God*; both which passages (if there were any credit to be given to *Serarius*) are borrowed out of the <sup>n</sup> *Eight Chapter of Judith*, as we read them in the <sup>o</sup> *Latin Paraphrase* of that Book; For in the *Greek Copies* there is never a word like them to be found. But whom shall the *Fesuite* perswade, that the *Apostles* quoted a *Latin Paraphrase* which was not extant in their time? or if we should grant that the *Greek*, or the *Caldean Copies*, had as much in them of old, as the *Latin* hath now, yet who would believe, that S. Paul and S. James alluded rather to the *Book of Judith*, then to the *Book of Numbers*, where they that were destroyed by the *Destroyer* are upon Record at large, and to the *Book of Genesis*, where the Story of *Abraham* it recited, together with the *Second Book of the Chronicles*, where *Abraham* is called the *Friend of God*, and the *Book of Esay*, where *God* himself saith of him, *Abraham my Friend.*

\* *Serar. in lib. Judith cap. 8. q. 19. & proleg. 4.*  
 m <sup>1</sup> Cor. 10. 10.  
 † S. James 2. 23.

<sup>n</sup> Judith 8.v.25. and v. 22.

<sup>o</sup> *Qui autem qui tentationes non suscepérunt cum timore Domini, & impatientiam suam & improperiū murmurationis sue contra Dominum protulerint, Exterminati sunt ab Exterminatore, & à Serpentibus perierunt, V. 25. Memores esse debent, quomodo pater noster Abraham tentatus est, & per multas tribulationes probatus, Dei Amicus efficiens est, V. 22.*

<sup>p</sup> Num. chap. 14. & chap. 16.

<sup>q</sup> Gen. 15, 16.

<sup>r</sup> 2. Chron. 20. 7.

<sup>s</sup> Esay 41. 8.

XXXIX. For the Books of *Tobit* and *Baruch*, or for the Additions to *Esther* and *Daniel*, I find not any Allegations produced out of the *New Testament*, whereby to give them the Authority of *Canonical Scriptures*; A few *Resemblances of Phrases and Expressions* there are in many places between them, (as between *Tob.* 4. 7. and *Luc.* 11. 41. *Give Alms of thy Substance*, *Tob.* 4. 17. and *1 Thess.* 4. 3. *Beware of all whoredom and fly fornication*. *Tob.* 4. 15. and *Mat.* 7. 12. *Do that to no man which thou hatest to be done to thy self*. *Baruch* 4. 7. and *1 Cor.* 10. 20. *Sacrificing unto Devils, and not unto God*: ) But if *Resemblances of words* be any Reason to make these Books *Canonical*, by the same Reason we should have more *Canonical Books* yet, then the *Canon of Trent* will allow: For the *Prayer of Manasses*, together with the 3<sup>d</sup> and 4<sup>th</sup> Book of *Esdras*, that *Canon* rejecteth out of the *Canonical Number*, as well as we; And yet in that *Prayer of Manasses*, where he saith, *That Repentance is not for the just, but for sinners*, there is a fair *Resemblance* with

\* *S. Matth.* 9. 13.

<sup>a</sup> 3. *Esdr.* 3. 12.

<sup>b</sup> 2. *Cor.* 13. 8.

<sup>c</sup> 4 *Esdr.* 1.  
30. & 8. 3.

<sup>d</sup> *S. John* 10. 22.

<sup>e</sup> *Catherin. ubi. sup.*  
*Du Perron. Repl. lib.*  
*1. cap. 50. Serar. pro-*  
*leg. 3. in Maccab.*

\* For that this *Feast* was for nothing but the making a *New*

the saying of *Christ* \* *I came not to call the just but sinners to repentance*: And in the 3<sup>d</sup> Book of *Esdras* that which is said of <sup>a</sup> *Truth* is conformable to the saying of the *Apostle*, <sup>b</sup> *We can do nothing against the Truth*; as in the 4<sup>th</sup> Book of *Esdras* there be many more of the like nature, and some of them <sup>c</sup> more plain then any other that can be brought out of all the *Controverted Books* besides.

XL. But lastly, for the *Canonizing* of the *Maccabees* they produce *S. John's Testimony* <sup>d</sup> *And it was at Jerusalem the Feast of the Dedication*, which, they <sup>e</sup> say, referreth to *1 Mac. 4. 59*. Yet first, here is no place of that *Book* quoted; and Secondly, they had a *Feast of Dedication* instituted by *Ezra*, which might then be kept at *Jerusalem*; but be it understood of the \* *Feast* that *Judas Maccabeus* and his Brethren ordained

dained for the *Dedication of the Sanctuary* which *Antiochus* and his *Souldiers* had profaned, the best that can be made of it, is no more then the specifying of a *Time* which *the Jews* then observed, and whereat *Christ* took occasion to preach and manifest his *Doctrine* to them the more publickly ; but what makes this either to the *Citing of the Book*, or to the *Adding of any Canonical Authority* thereunto ? The *Jews* are said to observe that *Feast of Dedication* at this day, and yet they do not acknowledge the *Books* of the *Maccabees* to be *Canonical Scripture*, no more now, then they did in *S. John's* time, who whether he referred to that *Maccabean Dedication* or no, is uncertain ; but howsoever, to this purpose he mentioned it not ; which is the Confession of *|| P. Cotton the Jesuite* himself. Another Argument they bring from *S. Paul's Catalogue of Instances* in his *Epistle to the Hebrews* ; where among other *Sufferings* that the *Saints* endured, he reckoneth up. *Those that were Tortured* ; and though he nameth *no Persons* here in particular ; yet, *Monsieur du Perron*, <sup>c</sup> *Serarius*, and <sup>d</sup> *Catharinus*, applying this passage to the Story of *Eleazar* and his *Seven Brethren* mentioned in the *Second Book* <sup>e</sup> of the *Maccabees*, are not only peremptory in it, that the *Apostle* alludeth there to *no other Persons*, but that he alledgeth it as a part of <sup>f</sup> *Canonical Scripture*. Where for the *Persons* the matter is not so sure : For other men are of another mind ; and *Paulus Burgensis* (whose *Additions* have the honour, even among the *Romanists* themselves, to be printed with *Lyra's Notes* and the *Ordinary Gloss* upon the *Bible*,) understands not *S. Paul* here to have spoken of *Eleazar* and his *Brethren* in the time of the *Maccabees*, but of the *Saints* and *Martyrs* of *God* <sup>g</sup> that had been *Tortured* in his own time, under the *New Testament*. And for the *Canonical Authority* of the *Book*, (if any *Book* be here cited,) what-

Altar, and it being upon the 25 of December, it may well be thought to have been so pre-ordained by *God* in prefiguration of *Christ's Birth*, & that in this regard *Christ* would be present at it.

|| *Deprav.* 198. *La dédicace du Temple ne prouve pas que les Livres des Maccabees soient Authentiques.*

<sup>a</sup> *Heb. 11.35.*

<sup>b</sup> *Du Perron. Repl. lib. 1. c. 50.*

<sup>c</sup> *Serar. pr. 3. in Mac.*

<sup>d</sup> *Cathar. de scr. Can.*

<sup>e</sup> *2 Mac. cap. 6. & 7.*

<sup>f</sup> *Similiter in Epistola ad Hebreos Canonizatur ille Liber Maccab.* *Secundus Cathar.* *S. Paul cite*

*l' histoire des Martyrs tympanizex en Matiere de foy, & pour verifier ces Deux propositions Theologiques, La foy est la preuve des choses non apparentes, & par la foy les Saints ont vaincu les Royaumes, & operé justice.*  
*Du Perron.*

<sup>g</sup> *Burgens Addit. Hebr. 11. *Dt his autem qui sub N. Testamento fuerunt, subdit, ALII VERO DISTENTI SUNT, &c. V. 35.**

<sup>b</sup> S. Hieron. in Esaiam c. 57. *Nostrorum p'urimi illud quod de passione Sanctorum in Epistolam ad Hebr. ponitur, S E R R A T I SUNT, ad ESAIÆ referunt Passionem.*

<sup>i</sup> Hebr. 11. 37.

<sup>k</sup> Burgenſ. Addit. Hebr. 11. De Eliaia autem & MACCA-BEIS non potest sumi Testimonium; cum persecutio-nes eorum non legantur in AUTHENTICA SCRIP-TURA.

<sup>l</sup> Unless Jeremy by the Errour of Transcribers be put there for Zachary in whom those words recited by S. Mat. are found. <sup>m</sup> Or who ever else was the Author of that Pious and learned work upon the Canticles. An ancient and approved writer he is. <sup>n</sup> Origen, Prol. in Can. ic. Illud tamen palam est, multa ab Apostolis esse prolata, que in his Scripturis quas canonicas habemus, nunquam legimus; in Apocryphis autem inveniuntur: sed ne sic quidem locus Apocryphis dandus est, &c. Non enim transundi sunt Termini, quos statuerunt Pates Noſtri.

what-ever it was, the Reference here made to it, gave it no more Authority of *Authentick Scripture*, then the words immediately following gave to another Received<sup>b</sup> Story among the Hebrews, that *Esay the Prophet was ſawn asunder to death*, whereunto though the *Apostle* might have Reference, when he said there, [*i* They were ſtoned, they were ſawn asunder, were tempted, were slain with the ſword, they wandered about in Sheep-skins, and Goat-skins, being defitute, afflikted, torment-ed,] yet who ever made all these<sup>c</sup> Instances (before S. Paul wrote them,) to be *Authentick* and *Canonical Scripture*? or who can with reaſon deny (if Monsieur Perron's reaſon were good) but that the Story of *Esay*'s death ought to be *Canoniz'd*, as well as the Story of *Eleazar* and his *Seven Brethren* in the *Maccabees*? ſeeing there is as much Reaſon for the *One*, as there can be given for the *Other*.

XLI. To conclude this Chapter, There be many other Passages in the *New Testament* that have Reference to ſeveral ſtories and writings of Old time, which are not to be found either in the *undoubted* or in the *Controverted Books of Scripture*, as Mat. 27. 9. relating to the Prophet <sup>d</sup>Jeremy. Ephes. 5. 14. to another.

<sup>2</sup> Tim. 3. 8. to *Fannes* and *Fambres*. James 4. 5. to a known ſaying, and Jude 14. Verse to the Prophecy of *Enoch*, (not to count the Sentences taken out of *Ara-tus*, *Menander*, and *Epimenides*, which be three Heathen Authors, and yet quoted by S. Paul) But <sup>m</sup>Origen ſaid well and rightly to this matter. <sup>n</sup> Manifest it is that the *Apostles* alledged many Things, which are not elsewhere to be ſeen in the *Canonical Scriptures*, being only taken out of *Apocryphal Books*; and yet those *Apocryphal Books* muſt not be accounted by us to be of *Equal Authority* with the *Scripture*, for we ought not to paſſ the bounds which our Fathers have ſet us. And herein we reſt.

CHAP. IV.

*The Testimony of the Ecclesiastical Writers, or Fathers of the Church, next after the Apostles in the Second Century.*

XLII.

**A**fter the *Apostles* ( in whose time the whole CANON of SCRIPTURE was determined,) <sup>a</sup> *The Hour was past, and the Door was shut* : No Addition might be made, nor any *Other Books* taken in but what they had first received, and left *Sacred* to the Church. Which is not only acknowledged by <sup>b</sup> S. *Augustine*, but likewise by the Doctors of the Church of *Rome* it self, both <sup>c</sup> those that lived before the Council of *Trent*, and <sup>d</sup> those that have written since.

<sup>a</sup> Thom. Walden. Doct. fidei, lib. 2. art. 2. cap 20. *Transit ergo Hora: non potest jam crescere CANON in Pluralitate LIBRORUM.* <sup>b</sup> S. August. contra Faust. Manich. lib. 11. c. 5. *Veritas Divinarum Scripturarum non a quibuslibet, sed ab IPSIS APOSTOLIS ad nostram Fidem aedificandam memorie commendata est.* *Ac PER HOC in CANONICUM AUTORITATIS culmen recepta.* c. Durand. in 3. d. 24. q. 1. Sect. 9. Gerson. de vit. Sp. lect. corol. 7. Cajet. in 1 Corinth. 12. d Canus in loc. com. lib. 2. c. 7. *Nec enim alios Libros habemus Canonicos finz V. sive N. Test. quam quos Apostoli probaverunt, & Ecclesiae tradiderunt.* Bellarm. de verb. Dei l. 1. c. 20. Gretz. def. l. 1. cap. 1.

XLIII. And this was it, that held the *Ancient Fathers* to the OLD CANON, from which the *Greek Church* never yet departed to this day; and till some few men ( of the *Latin Church* only ) met lately together at *Trent*, the NEW CANON, (in such Terms as they there Devised it,) was never heard of. To which purpose having already pass'd through the time of the *Apostles*, we will now proceed in order,

<sup>e</sup> The Number of them all, that made their New canon in the 4. Session at Trent, was fifty two, and they (for the most part) Italians and Spaniards.

and

and search into the *Several Records*, that have been left unto us concerning this Matter in *all Ages* after them.

XLIV. The *Apostolical Constitutions*, (which go under the Name of Pope <sup>†</sup> Clement the first,) are of no great Credit with us; yet they that otherwhiles plead for them so earnestly, (as the latter Writers in the Church of *Rome* do,) and think they get so much advantage by them in *Other Matters*, have but little Reason to refuse them in *this*; Where<sup>as</sup> there is an *Enumeration* made of such *Books*, as were then appointed to be Read in the Church, and pertained to the *Old Testament*, (the Books of *Moses* and *Fosbua*, of the *Judges* and the *Kings*, of the *Chronicles* and the *Return*<sup>b</sup> from *Babylon*, of *Job*, *David* and *Solomon*, and of the *XVI Prophets*,) but of *Tobit* and *Fudith*, or any other of the *Books* that are now in question, there is no mention at all, which is a sign, that in those dayes they were held to be no *Canonical Parts* of the *Scripture*.

<sup>a</sup> Ezra, Nehemia, and Esther.

<sup>z</sup> Bellarm. de Verb. pture.

Dei, lib. 1. cap. 20.

Quos Canones vel ipse Clemens condidit, vel quod verius est, ab Apostolis conditos, ipse Ecclesiis commendavit.

<sup>b</sup> Can. Apost. Can. ult.

<sup>c</sup> Ibid. Εξωθεν τοῦ τιτλοῦ σοφίαν τοῦ σοφέα.

<sup>d</sup> Infra citandi.

<sup>e</sup> Zonar. in Can.

59. Conc. Laodic.

Κανονικαὶ δὲ οὐα-

λεσσεν τὰ ταῦ πὲ

κανόνι τῷ ἀγίῳ

Ἀπεσόλων ἀπό-

ριθμόντεν ὡς περ

εἰρημένα εἰς περ

εἰναινόντες, ἐν ὅ

ταῖς ἐμήδα.

ours. For it is evident by Zonaras <sup>f</sup> (however that

XLV. In the *Canons of the Apostles*, (which are said likewise to have been written by *Him* that wrote the *Constitutions*,) after a particular & Recital of all the *Books* that be contain'd in the *Old Testament*, the *Wisdom of the Son of Sirach* is recommended only (as a Book <sup>g</sup> Out of the *Scripture-Canon*,) to be learn'd and read by *Young Beginners*, but of the *Wisdom of Solomon*, the Books of *Fudith* and *Tobit*, and the rest that we acknowledge not to be *Canonical*, there is not a word spoken, unless it be of the *Three Books of the Maccabes*, which is *One* more then the *Canon of Trent* will allow, and more by all the *Three* then either <sup>h</sup> Damascen, or <sup>i</sup> Nicephorus, and many *Greek Authors* besides, ever found in the *Copies* of those *Canons*, that came to their *αινενόντες*, <sup>j</sup> ἐν ὅ hands, with less corruption then they come now to *καινῶντες εἰμήδα*.

Canon

Canon of the *Apostles* upon which he makes his *Commentary* be now Printed with this addition of the *Three Maccabaean Books*,) that the *Copy* which he had then before him differed not from the *Canon* of the *Council at Laodicea*, where the *Maccabees* are not <sup>o</sup> *Infrā citandi*.  
named at all.

XLVI. Though the *Author* of the *Ecclesiastical Hierarchie* be not so ancient as **DIONYSIUS the AREOPAGITE**, to whom that *Book* is commonly attributed; yet because he is numbred both by <sup>a</sup> *Bellarim. de Script. Card. Bellarmine*, and others, among the *Fathers of this Eccl.*

*Age*, we will here produce his *Testimony*; which is clearly against them that pretend such great *Veneration* towards him. For treating of what was done in his time at the *Publick assemblies of Christians*, and declaring the *Order of Divine Service* then in use among them, he reciteth (after his manner of *ænigmatical language*) all the *Books of Scripture* that were held to be *Sacred* in the *Church*. And having first named *The Psalms*, which were often employed in *Divers Parts of the Service*, he reckoneth up these following for <sup>b</sup> *All the Authentick writings of the Old Testament besides*, “ *Those that relate either the Birth and Ornament of the world*, (as the *Book of GENESIS* doth,) or the *Legal Hierarchy and Polity of the Jews*, (as the *Books of EXODUS, LEVITICUS, NUMBERS and DEUTERONOMY* do,) or the *Divisions and Possessions of their Several Inheritances*, (which the *Book of JOSHUA* doth,) or the *Prudence of their Judges* (as the *Book of JUDGES* doth, whereof *RUTH* is an *Appendix*,) or the *wisdom of their Kings*, (in the *Books of SAMUEL, KINGS, and CHRONICLES*,) or the *Piety of their Priests*, (in the *Books of EZRA and NEHEMIAH*, whereunto *ESTHER* is added;) or the *firm and unmoveable Philosophy of Ancient and Holy Men in the midst*

<sup>b</sup> *Dionys. Eccl. Hierarch. c. 3. πάσα μὴ γένεται, καὶ ἀγίογένετο. Δέλτος, &c.*

“midst of many Miseries and Troubles, (in the Book of Job,) or the sage Precepts of Life, in the PRO-  
“VERBS, and ECCLESIASTES,) or the Songs of Di-  
“vine Love, (in the CANTICLES,) or the Predicti-  
“ons of Things to come, (in the Four greater, and the  
“Twelve lesser PROPHETS. And further then thus  
this Author, (under the Name of *Dionysius the Areopagite*) in recounting the Books of the *Old Testament*,  
proceedeth not: but immediately subjoyneth the  
Books that belong to the *New*. In <sup>a</sup> another place he  
cites a saying out of the Book of *Wisdom*, which he  
calls *an Introduction to the Divine Oracles*, but by the  
Confession of *Aquinas* who wrote a <sup>†</sup> *Commentary* upon him, this makes not that Book to be *Canonical*, no  
more then it does the *Epistles of Ignatius*, and some  
others, there cited with it to the like purpose.

<sup>†</sup> Thom. in *Dionys. De Divin. Nomin. cap. 4. lec. 9.* *Dicit ergo primò quid quibusdam Doctorum:*  
*qui Sanctos Sermones tractaverunt, licet SCRIPTURAS CANONICAS non conderent, visum est, &c.*  
*Ex quo patet, quid Liber SAPIENTIAE nondum habebatur inter CANONICAS SCRIPTURAS.*

XLVII. Before S. *John* died, (who died the last of *All the Apostles*,) the *Canon of the Scriptures* was made <sup>a</sup> perfect and delivered over to the Christian Church, divers years before his death he had made his chief abode about *Ephesus* and *Sardis*, and the other *Churches in Asia*, to which he <sup>b</sup> wrote, when he was banished into the *Isle of Patmos* by the *Emperour Domitian*. From this Banishment he was releas'd by *Nerva* in the year of our Lord XCVII. and about III years after he quietly ended his days. It hap'ned that about LX years from the time of his decease, there was some question made, by certain Men that came and lived in those Quarters, concerning the *Exact Number* of the *Canonical Books of Scripture*. For Resolution herein <sup>c</sup> *MELITO*, \* who was then Bishop of *Sardis*,

<sup>a</sup> *An Dom.*

160.

<sup>\* Scriptit Apologiam dis / a Man famous and venerable in his time, and of ad Imperatorem, pro Christianis. whom Polycrates the Metropolitan Bishop of Ephesus, gave</sup>

gave this honourable <sup>b</sup> Testimony, that *He was led & guided, in all things he did, by the Holy Ghost,*) having been formerly requested thereunto by *Onesimus*, made a perfect Catalogue of *all the books* <sup>c</sup> that by common consent of the Oriental Christians were received as Canonical parts of the Old Testament, and returned him this Answer. That he had diligently inquired into the Number and Order of those Books; that for this purpose he had made a journey into the East, where they were first preach'd; that he had compiled Six Books of Commentaries upon them; and that to satisfie his Desire, and to set forth the Doctrine of Faith, he had Sent unto him the NAMES of them all, (that is to say,) *The five Books of Moses, GENESIS, EXODUS, LEVITICUS, NUMBERS, DEUTERONOMIE; The Book of JOSHUAH, JUDGES & RUTH; The Four Books of the KINGS; The Two Books of the CHRONICLES; The PSALMS of David; The PROVERBS or the WISDOM of Solomon*, (for so *Ruffinus* translated the words in *Eusebius* <sup>e</sup>, *The Proverbs of Solomon* which is also called *his Wisdom*,) *The Book of the PREACHER; The CANTICLES; The Book of JOB; The PROPHET ESAY, and JEREMIE; The TWELVE PROPHETS comprehended in One Book; DANIEL, EZECHIEL, and EZRA*, whereunto <sup>f</sup> *Nehemiah* and *Esther* were commonly \* annexed; as were also the *Lamentations to Feremie*.

<sup>b</sup> *Apud Euseb. hist. Eccl. lib. 5. c. 24.*

<sup>c</sup> Κατά τὸ τριετίον ἀεχόμενον τῷ οἰκουμενικῷ παλαιῷ διαθίκης γραφῶν παίται. κατέλογον. *Apud Eund. Euseb. l. 4. c. 25.*

<sup>d</sup> Τιλίῳ παλαιοῖν εἰελίων ἀνείσειαν πόσα τὸ ἀριθμὸν, καὶ ὑποῖα τιλίῳ τάξιν ἔιεν. *Ibid.*

<sup>e</sup> παρεγγιλοι ἐν Σοφίᾳ; *Salomonis Proverbia, quæ et Sapientia. Ibid. ubi Sapientia accipienda est expositiæ pro ipsis Proverbiis, Pineda in Eccles. præf. c. 2. Sect. 19.*

<sup>f</sup> *Suprà pag. 18.*

<sup>+</sup> *Συνενδοχημᾶς.*

<sup>+</sup> *An. Dom.*

164.

*Martyrio coronatus.*

<sup>\*</sup> *Even concerning some Parts or Passages of the Psalms and the Prophets suppressed by them.*

XLVIII. In this Age lived <sup>†</sup> JUSTIN MARTYR, Who in all his works citeth not so much as any one Passage out of the *Apocryphal Books*, nor maketh the least mention of them at all: For the *Questions and Answers ad Orthodoxos* (wherein a sentence is brought out of *Ecclesiasticus*), were written long after his time. And in his *Conference with Trypho* against the  *Jews*, though he reproacheth them for many \* other things, yet for this that they had rejected any of the *intire Canonical Books of Scripture*, he reproacheth them not.

A Sign, that *what Books* they did not acknowledge, he rejected himself; or at least made no such account of them, as he did of the *Rest*, which he || appropriates to our Religion.

Just Mart. In Cohort. ad Græcos. *Quod apud Iudeos PIETATIS NOSTRAE Libri asserventur, Divine de Nobis Opus est Providentie.*

## CHAP. V.

### *The Testimony of the Ancient Ecclesiastical Writers in the Third Century.*

XLIX.

<sup>a</sup> An. Dom.

220.

<sup>b</sup> *Tetrapla, Hexapla, Translations*, then any besides that lived in his time, or <sup>c</sup> *Octapla, Origenis labore contexta.* long after him; and therefore is his Testimony herein the more to be regarded. In his *Preface upon the Psalms* (recorded by <sup>a</sup> *Eusebius, b S. Basil and S. Greg. Nazian-*

<sup>a</sup> *Euseb. Histor. l. 6. cap. 25.* <sup>c</sup> *Suidas and d Nicephorus.*) First he giveth us this

<sup>b</sup> *In Origenis Philo- calia, c. 3.* general Advertisement, That the *Canonical Books of*

<sup>c</sup> *Suidas in verbo O- rigines.* *Scripture contained in the Old Testament are twenty & two in Number, which the Hebrews c have left unto us*

<sup>d</sup> *Niceph. hist. lib. 5. c 16: & Hilar. præf.* *according to the number \* of those letters which they have in their Alphabet; and then he Reckoneth them up in Psalmos.*

<sup>e</sup> *A quibus Eloquia Dei ad Nos translati sunt. Orig. Prol. in* *Copy of Eusebius* (where the Book of the *XII lesser Can. t.*) *by their Names, every one in particular; Genesis, Exodus, &c. as we do at this day: For the defect in the*

<sup>f</sup> *Id. in 1. Psal. Prophets f is omitted,) is nothing else but a fault of the*

*εἰς τὰς ἐνδιαθέντες βίβλας, ὡς Ἐρετοί οἱ θρησκευότας, οὐδὲ κατεινοτι, &c.*

<sup>f</sup> *Without which the number of twenty two Books (mentioned before) cannot stand.*

Transcri-

Transcriber, and *Nicephorus*, that had a more perfect Copy to follow, then that which is now extant with us, hath supplyed it, as likewise doth the Version of *Ruffinus*. But *Origen* here joyneth *Ruth* to the Book of *Judges*, and the *Lamentations* to the Book of *Jeremy*. Of *Judith*, and *Tobit*, *Ecclesiasticus*, and *Wisdom* he maketh no mention at all. The *Maccabees* he declares expressly, in the words immediately following the Enumeration of the *XXII Canonical Books*, to be *out of the Canon*. The *Additions to the Book of Esther* are in the like manner *exploded* by him. And as for the *History of Susanna*, (together with the *Other Supplements of Daniel*,) if that *Epistle* be his which he is said to have written to his friend *Fulius Africanus*, though he defends it there to be no *fabulous Imposture*, but fit to be retained among other *Ecclesiastical Books* for the use of the Church, yet he gives it not an *equal Authority* with the *Canonical Books* of Scripture. The pretended *Places* that are brought out of *Origen's* other Writings for the Authorizing of *Ecclesiasticus*, *Wisdom*, *Tobit*, *Judith* & the *Maccabees* are either *impertinent* and referring to some *Other Books* then *these* which be now in *Controversie*, or else they be produced out of uncertain and *Supposed Works*

*Sixt. Senens. lib. 5. An. 250.* Non repudiandum est tanquam Scriptum confitum & adulterinum, ne eadem ratione cogamur abjecere multas ejusdem generis Scripturas ab Ecclesia receptas, & sacris voluminibus immistas, quales sunt *Oratio*, &c. f. As, in *Homil. 1.* in lib. *Judicum*. Qui custodit mandatum non sciet verbum malum. Sic n. Scriptum est. Which refers to *Ecclesiastes cap. 8. 5.* (Vid. *Origenem* in *Matt. Tract. 30.*) and not to *Ecclesiasticus*, as *Coton* (*Just. l. 2.c. 32.*) and *Coccius*. (*Thesaur. l. 6. art. 17.*) wculd have it. And *Hom. 1.* in *Ezech. Scriptum est in Quodam Libro*, quod omnes credentes accipient coronam salignam. And, *Homil. 4.* in *Josuam*. Sed memento quod scriptum est, Qui approximant mihi, approximant igni, which refer neither to the Canonical nor to the Apocryphal Books. g. As, in *Hom. 1.* in *Leviticum*, (urg'd by *Card. Bellarm.* for the Canonizing of *Susanna's History*, *de verbo Dei*, *l. 1.c. 9. Sect. Augustinus*,) which yet is confess'd to be of uncertain and small Authority ( by the same *Cardinal Bellarmine* *De verbo Dei*, lib. 4. cap. 11. *Sect. Octav.*) And, *Hom. 18.* in *Num.* (produced by *Coccius* loco citato,) In Libro qui apud NOS quidem inter Salomonis volumina haberi solet, & *ECCLESIASTICUS* Dici; apud GRÆCOS vero *SEPIENTIA JESU FILII SIRAC* appellatur. Where he reckons himself among the *LATINS*, of whom *Origen* was none.

g. *XII. Prophetarum Librum Thereasar.* *Niceph.* ubi suprà.

*b Ruffini versio Eusebii lib. 6.*

*a Jamias cuius Threnis & Epistola unum sunt. Apud Euseb. loco citato. Epistola autem à *Jeremia* *Hierosolymis* *Babylonem* ad deportatos missa habetur *Jerem. c. 29.**

*b Orig. Ibidem apud Eusebium.*

*Eξω τὸ τέταρτον ἑγια τὰ Μανναὶ Καινοὶ.*

*c Sixt. Senen. bibl. sanct. lib. 1. Sect. 3. Origenes quoq; in Epistola ad Jul. *Africanum* hæc ( ad *Estherem* ) Additamenta explodit. Exrat. 2. To. d Quæ nuper admodum prodiit in lucem, εὐθεύτερος suspecta est; tametsi certum sit, Origenem ea de re olim aliquid ad *Africanum* scripsisse.*

*e Origen. Epistola ad Jul. Afric. apud*

*ad Jul. Afric. apud*

of his, which he never wrote; and both the one and the other are insufficient for that purpose. Sometimes he citeth, under the general name of **SCRIPTURES**, the Book of <sup>h</sup> *Tobit*, and the *Maccabees*; but this is no greater argument, that he held them to be *Canonical*, *Scriptures*, then it is to say, that he held the Book of *Henoch*, and of *Hermes his Pastor* to be *Canonical* because we find *them* also often i alledg'd by him under the same general name of *the Scriptures*. For which reasons Melchior Canus ( more ingenuous herein then the *Cardinals Bellarm. and Perron* ) is willing enough to acknowledge, & that *Origen rejected all the six controverted Books out of the CANON of Divine* **SCRIPTURE**. And it is to no purpose for him to answer, that the *Church in<sup>1</sup> after Ages brought them in*; for first, the *Council of Trent* is not the *Church*; and then, it is not in the power of the whole *Catholick Church* together, to make m *any Book Canonical* in these later times, which was not so received, and acknowledg'd to be such in the Primitive times; for this would imply a Contradiction. Others <sup>n</sup> therefore say, that herein *Origen* was no more then *One particular Doctor*; but there will be found *Company* good store for him hereafter. And if he followed his *Own mind* in *some Other matters*, for which he is many times accus'd, yet in *this* he follow'd the *mind and Tradition of the Apostles*, for which he is as much to be commended.

<sup>b</sup> Lib. 8. in Ep. ad Rom. de princ. l. 2. c. 1. Hom. 3. in Cantic. Whereupon *Coccius* ( loco citato ) & *Card. Perron*, Repl. l. 5. c. 20. conclude it for certain, that *Origen held these Books to be truly Divine and Canonical Scriptures*. i *Orig. de princ. l. 1. c. 2. & l. 2. c. 1. Item. Sixt. Senen. l. 4. verbo Origines. Ad imitationem praeceptoris sui Clementis multis utitur Aposryphis Testimonis, ut sunt libri Pastoris, & Henoch; Evangelium secundum Hebr. &c. & Canus. loc. com. l. 2. c. 10. & 11. Origenes etiam in Psal. 1. hos **SEX LIBROS**, cum Hebreis à CANONE rejicit, quod Eusebius refert, l. 6. l. Idem, in cap. 11. At eo tempore res nondum erat definita, quâ ratione excusandus est. m *Bellar. de verb. Dei. l. 1. c. 10. Sect. Itaq; Fatemur enim Ecclesiam nullo modo posse facere Librum CANONICUM de NON CANONICO, nec contrà; sed tantum Declarare, quis sit habendus *Canonicus*, & hoc non temeré, nec pro arbitratu, sed ex VETERUM Testimoniis. n *Coton. Deprav. 198.* *Origen estoit un Docteur particulier* : & il defiroit trop à son sens.**

I. Follows then JULIUS AFRICANUS, who  
lived in *Origen's* time, and had the honour to be sent  
upon an Embassie to the *Emperour*. He was the first  
of all other Christians, that wrote a *Chronologie*,  
which he compiled in <sup>a</sup> Five Volumes from the Be-  
ginning of the world to his own Age; and a great  
<sup>b</sup> part of the *Chronicle* that we have from *Eusebius* is  
but a *Transcript* out of his. Of all his <sup>c</sup> *Other Writings*  
there is not any now remaining but his <sup>d</sup> *Epistle* to  
*Origen* concerning the *History of Susanna*, which he is  
so far from acknowledging to be *Canonical Scripture*,  
that by <sup>e</sup> Eight several Arguments he endeavoureth  
to prove it <sup>f</sup> a *Fable*. Wherein though we allow him  
not, no more then <sup>g</sup> *Origen* did, and the *Churches* in  
his time, that then received it to be *Read* among  
them, as we do; yet thus far we take hold both of  
*Origen's Testimony*, and *his*, that neither of them both  
received that *Book* into the *Canon of the Old Bible*.  
<sup>à</sup> *Græco Autore confitūm.* <sup>g</sup> *Orig. in Ep. ad Jul. Afric.*

An. Dom.

222.

<sup>a</sup> *S. Hieronym. de*  
*Scrip. Eccl. in. Jul*  
*Afric.*

<sup>b</sup> *Jos. Scaliger in*  
*Chronicon Eusebii.*

<sup>c</sup> *Mentioned by Eu*  
*seb. lib. 6. cap. 23.* <sup>d</sup>  
*by Photius in his*  
*Bibl. cod. 3.*

<sup>e</sup> *Inter Opera Ori*  
*genis, Tom. 2.*

<sup>f</sup> *Apud. Sixt. Senen.*

<sup>g</sup> *I. 5. Annot. 250*

<sup>f</sup> *Jul. Afric. in Ep.*  
*Opusculum quidem*  
*gratum, sed tamen*  
*Opusculum quod mul*  
*tis ostenditur & co*  
*vincitur modis, ne*  
*tericum esse, & græce*

<sup>g</sup> *Orig. in Ep. ad Jul. Afric.*

An. Dom.

204.

II. In this Age lived TERTULLIAN among the  
*Latine Fathers* (of whom he is the first, whose Wri-  
tings be now extant,) as the former did among the  
*Greek*. And though the *writings* of the *Latine Church*  
before him, have not been preserved, to be delivered  
over into our hands: Yet by what a *S. Hilary*, <sup>b</sup>  
*Philastrius*, <sup>c</sup> *S. Jerome*, and <sup>d</sup> *Ruffin* have expressly  
told us concerning the number of the *Canonical Books*  
*of Scripture*, received into their Several *Churches*,  
(which were all of *Latine Communion*,) that herein  
they followed no *Other* then the *Account* of their *Ancient*  
*Predecessors*, from the time of the *Apostles*, We may  
have good reason to think, that those *Ancients* were  
elder then *Tertullian*, & that the *Latine Church* before  
his time, differ'd not at all from the *Greek*, in this  
particular. But from him we have a clear Testi-  
mony,

<sup>a</sup> *S. Hilari. præf. in*  
*Psalm.*

<sup>b</sup> *Philast. de Hæres.*

<sup>c</sup> *S. Hier. præf. in*  
*Libr. Solom.*

<sup>d</sup> *Ruffianus in Sym*  
*bolum.*

mony,\* “That the Books of the OLD TESTAMENT,  
 “designed by the XXIV Elders, and the XXIV Wings  
 “(Whereof S. John writeth in his Apocalyps,) Were  
 “Certain, or sufficiently known to be So MANY in  
 “NUMBER. In which Accompt of his, though there  
 may seem to be Two more then commonly the Hebrews reckon in theirs; yet this maketh not any Real  
 difference between them; for as a Some added the Lamentations to the Book of Jeremy, and the History of Ruth to the Book of the Judges, so b Some reckon'd  
 them apart by themselves. Neither doth he augment  
 the Canon, if at any time he produceth an Example or  
 a Sentence out of the Other Books that belong not to it  
 (as once he nameth c Judith, and once the d Maccabees; ) for in like manner other whiles he citeth the Apocryphale Book of Esay, and the fourth Book f of Esdras, and the g Prophecy of Henoch, which no man  
 ever yet accompted among the CERTAIN and  
 CANONICAL BOOKS of SCRIPTURE.

\* Tertullian. contra Marcion. Carm. lib. 4. c.7. *Alarum numerus antiqua VOLUMINA signit  
 Esse satis certa VIGINTI QUATUOR ISTA; Que Domini cecinere vias, & Tempora Pacis. Hæc co-  
 haberere NOVO cum FOEDERE cuncta videmus; Sic quoque Johannes, sic pandit SPIRITUS ille  
 TOT NUMERO Sæcis SENIORIBUS, &c. a S. Hieron. in Prologo Galeato. Ita XXII Volu-  
 mina supputantur. b Idem S. Hier. in eodem Prol. Quanquam Nonnulli RUTH & CHINOTH in-  
 ter Hagiographa scriptitent, et hos Libros in SUO putent NUMERO supputandos; ac per Hoc esse Pri-  
 stæ Legis Libros XXIV; quos sub Namero XXIV Seniorum Apocalypsis Johannis inducit adorantes  
 Agnum, et Coronas suas prostratis vultibus offerentes, &c. c. Libr. de Monog. cap. 17. d Lib.  
 aduersus Jud. c. 4. e Libr. de patient. c. 14. Scorp. c. 10. & Carm. contra Marc. lib. 3. cap. 6.  
 f Lib. de habit. mul. cap. 3. & contra Marcion. loco cit. g Lib. de Idololatria cap. 15. & de  
 habit. mul. cap. 3.*

<sup>b</sup> An. Dom. LII. <sup>h</sup> S. CYPRIAN was in this Age Tertullian's Scholar; And <sup>i</sup> CLEMENT of ALEXANDRIA was Origen's Master. There is in neither of their works  
 250 any particular Catalogue of the Scriptures given us; but it may be well presum'd that herein the Scholars were of the same Belief, and had no other BIBLE to be their CANON, then their Masters had before them.  
 i An. Dom. 205.

them. And therefore when \* S. Cyprian had cited a *Saying* in one of the *Apocr. Books*, he thought it necessary to confirm that *Saying* (as being too weak of it self) by a proof from one of the *Canonical*. The *Sentences* that we find in *Him* to be taken out of *a Tobit*, and <sup>b</sup> the *Book of Wisdom*, &c. together with the *Sayings* of the *Son of Sirach* alledg'd by <sup>c</sup> *Clement of Alexandria* are no greater proof, that they held them to be *Canonical Parts of Scripture*, then their Citing of <sup>d</sup> the *Third* and <sup>e</sup> *Fourth Books of Esdras* is a proof that they held *them* likewise to be *Canonical*, which on all sides are <sup>f</sup> confess'd to have ever been *Apocryphal*. For to alledge an *Author* is one thing; and to give him the honour of *Divine and Sovereign authority* is another.

\* S. Cypr. de oper. & Eleem. *Nec sic fratres charissimi ista proferimus, ut non quod Raphael Angelus dixit VERITATIS TESTIMONIO COMPROBEMUS*, In *Actibus Apostolorum*, &c. gestæ rei probatōne compertum est. a S. Cypr. de opere & Eleemosynis. *Et nunc fili, mandatibi, servi Deo in veritate, &c.* b Id. Ep. 52. *Cum scriptum sit, Deus mortem non fecit, & alibi. c Clem. Alex. Strom. lib. 7. citat. cap. 4. Ecclesiastici. & ait. Sequentes autem Scripturas confirmemus quod dictum est, &c.* d S. Cypr. Epist. 74. *Relicto errore sequamur veritatem, Scientes qua & apud Esdras veritas vicit, sicut SCRIPTUM est, veritas manet, &c.* 3. Esdr. 3. 12. et 4. 38. &c. v. eund. de singul. cleric. e Clem. Alex. lib. Strom. 1. vide Euseb. l. 6. c. 12. f Bellarm. de Verb. Dei. lib. 1. c. 20. § Postremo. *Apocryphi sunt Libri Tertius & Quartus Esdræ: & licet citentur a Petribus, tamen sine dubio non sunt Canonici: cum a nullo Concilio referantur in Canonem. Quartus neque Hebraicè neque Gracè invenitur, & continet cap. 6. quædam fabulosa de Pisce Henoch & Leviathan, quos Maria capere non poterant; quæ Rabbinorum & Talmudistarum somnia sunt. Ita; mirandum est quid Genebrardo venit in mentem, &c.*

## CHAP. VI.

*The Testimony of the Ancient Fathers  
in the Fourth Century.*

LIII. **W**E owe to <sup>a</sup> EUSEBIUS, ( who was the chiefest Metropolitan of all the Churches in Palestine, and the Eldest

*An. Dom.*

of

320.

<sup>b</sup>Euseb. Eccl. Hist.  
14. c. 25.

<sup>c</sup>Id. l. 6. cap. 12. de  
Clemente loquens;  
utitur (inquit) etiam  
earum Scripturarum  
Testimoniis, quibus  
contradicitur ejus que  
Salomonis Sapientia  
vocabatur, & ejus que  
dicitur Iesu Sirach.

<sup>a</sup>Euseb. Chron. l. 2.  
juxta versionem S.  
Hieron. Huc usq; Di-  
vine Scripture He-  
breorum Annales tem-  
porum continent. Ea  
vero que posthaec apud  
eos gesta sunt, exhibeo  
de Libro Maccabaeo-  
rum, & Josephi, &  
Africani Scriptis. Ex  
Editione a. Scaligeri.

<sup>'</sup>Eas μὴ οὐ Εσ-  
θεα καὶ Νηεπίδι-  
αι ἐνδιάδειοι Ε-  
λεγίχαι γεγοναί,  
&c.

<sup>b</sup>Eod. Lib. ad an-  
num 1. Seleuci Mac-  
cabaeorum Historia hinc  
supputat Regnum  
Graecorum. Verum HI  
LIBRI INTER DI-  
VINAS SCRIPTU-  
RAS NON RECI-  
PIUNTUR.

<sup>c</sup>Idem. lib. 8. demonstr. Evang. Quod ab illo tempore usque ad tempora Servatoris NULLUM  
extet SACRUM VOLUMEN. d S. Hier. Praem. Com. in Daniel. Et miror quosdam, &c. —  
cum & Origenes & EUSEBIUS & Apollinarius aliique Ecclesiastici viri & Doctores Graeciae  
visiones non haberi apud Hebreos fateantur, nec se debere respondere Porphyrio pro His que NULLAM  
SCRIPTURÆ SACRÆ AUTORITATEM præbeant. e Sixt. Senens. bibl. Sanct. lib. 4. in  
verbo, Eusebius. Et cum Divinorum Librorum esset Studioſissimus, plura ad ipsorum elucidationem  
compositi volumina; secutus in his Origenem, cuius admirator, & sedulus fuit imitator. Horum que  
ad TOTIUS DIVINÆ SCRIPTURÆ intelligentiam pertinent, haec sunt LIBRORUM OMNIUM  
V.T. qui in CANONE HEBRÆORUM sunt, in Graecam Linguam Translatio; cuius recordantur  
Sosratis & Sozomenus, &c.

of all the Ecclesiastical Writers in this fourth Century,) the Testimonies of MELITO and ORIGEN before recited. And because he reciteth them so, as that he doth also approve them, and press the Necessity <sup>b</sup> of knowing and Recording them to all Posterity, We are to reckon him likewise in the Number of our Other Witnesses: And the rather because his own Testimony is clearly given us to this purpose in many other places of his Works besides; As first, where he says, <sup>c</sup> The Authors of those Books, which bear the Names of the Wisdom of Solomon, and the Wisdom of the Son of Sirach, are writers contradicted, or not allowed in the Canon. Secondly, where he severeth the Maccabees, from the other divine Books of Scripture, and placeth them among the Writings of Josephus, and Julius the African, adding moreover, that they are no part of the Old Testament, <sup>b</sup> nor Books received into the Holy Scriptures. Thirdly, where he saith, that he is not able to number the Governours of the people that were set over the Jewish Nation after Zorobabel, in a distinct and exact manner, <sup>c</sup> because that from his time to the time of our Saviour, there was no SACRED Book of SCRIPTURE extant: and Fourthly, where he answered Porphyrie objecting somewhat out of the New Pieces annexed to the Book of Daniel in Greek, that <sup>d</sup> he was not bound to defend them, because they had no Authority of Holy Scripture. Whereunto we may add what Sixtus of Sienna <sup>e</sup> reciteth of him

out of the Ecclesiastical Histories written next after his time, That he Translated ALL THE BOOKS of the OLD TESTAMENT extant in the HEBREW CANON, into the Greek Tongue. Which, if it be true, may certainly inform us, what manner of Scriptures f those were, whereof at the Commandment and charges of the Emperour Constantine the Great, he caused Fifty Copies to be fairly written in Parchment, and put into the Churches then newly erected at Constantinople. True it is, that otherwhiles he citeth the Scripture g of the Maccabees, but in that place the word ( Scripture ) signifyeth no more with him then a Common Writing, as under the same term elsewhere he citeth the Scripture h ( or Writing ) of Josephus and the Scripture i of Aristaeas, besides some other k of the like nature.

f Euseb. de vita Constan. l. 4. cap. 36. & Socrates Scholast. lib. 1. c. 6. Quinquaginta exemplaria, su SACRA SCRI- PTURÆ volumina, ad usum Ecclesiast. &c.

g Demonstr. Evang. lib. 9. & lib. 10.

h Præp. Evangel. lib. 10.

i Præp. Ev. l. 8.

k Ibid. l. 10.

l An. Dom.

LIV. In his time was the First General<sup>1</sup> Council held at NICE, wherein were CCCXVIII Bishops ( of whom Himself was one, and m One of the greatest in Estimation among them all, ) besides Priests and Deacons, with many multitudes of other Christians gathered together from all the Provinces and Churches of the Roman Empire. In this Council the Heresie of Arius was condemned by the Testimonies and n Authority of the Holy Scriptures, which they were wont in such Assemblies o first of all to Produce, and eminently to place in the midst before them; and out of which alone both the Arians them-

325.

m Sixt. Senens. ubi suprà. Eusebius tantum Literarum Divinarum Exercitatione inter Omnes sui saeculi Episcopos floruit, ut Novilissimo Constantini Imperatoris Elogio celebrari meruit. Is enim sepe de ipso dicere consuevit, Felicem Eusebium, qui non unius urbis, sed Orbis propè totius Episcopata

tu dignus esset. n Theodoret. hist. lib. 1. cap. 7. Cum autem ad caput negotii ( de Arianismo disjudicando ) accedendum esset, Imperator Constantinus Denuo Episcopos allocutus - subinde inculcavit, ut communi studerent consensu, & in disputatione Dogmatum cœlestium ( cum in PROMPTU haberent Evangelicos, Apostolicos & PROPHETICOS Libros ) indè Censuræ formulas peterent. Et Epistolâ Constant. ad Eccl. Alex. apud Socrat. lib. 1. c. 9. & in Tom. 1. Concil. Ex SCRIPTURIS DIVINITUS INSPIRATIS, --Ex veritate, & exquisitis LEGIS DIVINÆ Testimoniis, &c. vera fides confirmabatur. o Ep. Synod. Concil. Aquilien. ( cui præfuit S. Ambr. ) ad Grarian. Val. & Theodos. Val. Imp. Propositæ in medio divinae Scripturæ. Et Cyrillus in Apol. ad Theodos. de Synod. Ephesina Oecumen. III. Sancta Synodus Christum, Assessorem Capitis Loco adjunxit; venerandum enim Evangelium in Sancto Throno collocavit, in aures Sacerdotum clamans; JUSTUM JUDICIUM JUDICATE. Hinc passim in Actis Concilior. Calced. & Const. in Trullo, Antepositis in medio Sacris & inviolatis Codicibus.

selves, and the *Orthodox Fathers* there disputed. But that in these *Scriptures* there were none of the *Controverted Books* contained, appears by the Evidence and Attestation, which both the <sup>a</sup> *Emperour*, <sup>b</sup> *Eusebius*, and <sup>c</sup> *Athanasius*, (the chiefest Actors in this *Council*) have hereunto given us. For it is no way probable, that they would admit any *Other Scriptures* there, to be laid publickly before them for the deciding of that *Arian Controversie*, then what both themselves, and the Churches of <sup>d</sup> *Alexandria*, and <sup>e</sup> *Palestine*, from whence they came, had formerly acknowledged. Besides, to that <sup>f</sup> place in the *Proverbs of Solomon*, which the *Arians* <sup>g</sup> there pressed so often against the *uncreated* and *Eternal Deity* of Christ, among other clear Answers, that the *Catholick Fathers* then returned to it by <sup>h</sup> *Eusebius*, this was one, That <sup>i</sup> these words were BUT ONCE to be found in all the *BIBLE*, (as S. *Basil*<sup>k</sup> likewise said afterwards against the objections of *Eunomius*;) which if the *Book of the Son of Sirach* had been then, in their accompt, any *Authentick Part* of their *BIBLE*, could not have been affirmed by them: for to the same purpose are those words to be found again in <sup>†</sup> *Ecclæsticus*. The Authority of the *Council of Nice* hath ever been great and venerable in the *Church*; and as in many other matters of importance, so in this, we have just reason to plead it against the Contrivers of the *New Scripture-Canon*; for which they can pretend nothing out of this *Council*. And the words that they bring out of S. *Hierome*

<sup>a</sup> *Suprà*, ad lit. <sup>e</sup> *Libri PROPHETICI*, & *Scripture DIVINITUS INSPIRATAE*, of which kind after the *Prophet Malachi* until Christ's time there were none. p. 40. ad lit. <sup>c</sup> <sup>b</sup> *Suprà*, *Num.* 53. <sup>c</sup> *Infrà*, *Numb.* 55. <sup>d</sup> *Suprà*, in *Origine*. <sup>e</sup> *Suprà* in *Melitone*. <sup>f</sup> *Prov.* 8.22, 23. *Dominus creavit me ab initio*. *Kύριος ἐκποσε με*, &c. <sup>g</sup> In *Act. Conc.*, *Nic.* <sup>h</sup> *Ibidem*. <sup>i</sup> *Apud Socrat.* lib.2 cap. 21. *Ἐι ἡ ἀπαξι τὸ γεράφης ἐνείσιν*, &c. <sup>k</sup> *S. Bas. adv. Eunom.* "Απὸ οὐκτὸν τοῖς γεράφαις ἐγένεται; *Kύριος ἐκποσε με*, &c. <sup>†</sup> *Ecclæs. 24. 34. Ab initio* & *antesacula creata sum* & ver. 12. *Dominus qui creavit me*.

b concerning the Book of *Judith*, which they <sup>c</sup> say he acknowledged to have been Canonized, and received into the number of Divine Scriptures, by these Nicen Fathers, <sup>d</sup> will not be made to serve or reach to their purpose. 1. For First, *S. Hierome* is otherwhiles in their account as great an *Adversary* to them in this case, as any of the *Fathers* besides; and therefore do they refuse his Judgement, and say that <sup>d</sup> they are not bound herein to follow it. 2. Secondly, it is well known what *S. Hierome*'s own mind was both about *this*, and the *Other Books* which they have lately exalted into the *Divine Canon*, for in that very place which they produce here for the Reception of *Judith* in the *Nicen Council*, he saies that <sup>e</sup> the *Hebrews* (that is, the *Hellenist Jews*, or the *Hebrews converted to Christianity*) So received it, as not to judge any matter of Controversie in Religion by it: and elsewhere, that <sup>f</sup> though the Church reads it, yet it is not received by the Church into the number of Canonical Scriptures. 3. Thirdly, neither doth he here say, that the *Council of Nice* it self made any such accompt of that *Book*, but that only it was so <sup>g</sup>

<sup>b</sup> *S. Hier.* præf. in  
Libr. *Judith*: Sed  
quia hunc librum  
*Synodus Nicena* in  
numero *S.* Scriptura-  
rum legitur computa-  
tasse, acquieci posse  
ulationi vestrae, immo  
exaltioni, &c.  
<sup>c</sup> *Baron. Annal. T. 2.*  
*Anno 325. Sect. 157.*  
*Quis enim neget, immo*  
*quis non affirmet, at-*  
*que tuto confirmet, in*  
*eadem Magna Syno-*  
*do Nicena de divinis*  
*Scripturis Authenticis*  
*editum esse Canonem;*  
*cum S. Hieronymus in*  
*præf. super Lib. Ju-*  
*ditb &c. Bellarm. de*  
*V. Dei, lib. 1. cap. 10.*  
*Sect. Altero. De Li-*  
*bro Judith fuit initio*  
*dubitatum, tamen Ni-*  
*cena Synodus cum*  
*Librum in Canonem*  
*recepit, teste Hierony-*  
*mo, præf. in Judith,*  
*Et cap. 12. Sect. 1.*

*Librum Judith igre-*  
*gium Testimonium habere à Synodo Nicena, i. omnium Synodorum Generalium celeberrima testatur*  
*S. Hieronymus præf. in Judith.* *Igitur teste Hieronymo Nicena Synodus Librum Judith itare-*  
*tulit in Numerum Sacrorum Librorum, ut eum idoneum esse censuerit ad fidei dogmata confirman-  
da.* *Binius in notis ad Concil. Laodic. Liber Judith autoritate hujus Provincialis Concilii inter*  
*Apocryphos rejicitur, quem teste S. Hieron. Patres Nic. Conc. velut sacrosanctum, in Canonem*  
*Scripturae receperunt.* *Ibid. Quæ de Canonicis Libris in magno Oceum. Conc. magnâ consideratione de-  
creta erant.* *Catharinus in Cajetan.* *- Pamel in Symb.* *Ruff. Genebr. chr. Perron Replic. d Ca-*  
*nus de locis Theolog. lib. 2. cap. 11. Fateor enim tempore S. Hieronymi quod **NUNC** tenemus, id*  
*non fuisse adeo certum.* *— Nec enim verum est, in Libris canonicis decernendis Ecclesiæ Regulam*  
*esse Hieronymum: quod Cajetanus perperam, ne dicam perniciose existimavit. Hic quippe (ut Jo.*  
*Coclæus verè dixit.) in Connumeratione Canonicorum Librorum V. T. Josephum secutus est, qui in*  
*1. lib. adversus Apionem, ex Majorum suorum traditione (ut inquit) XXII Libros enumerat. Autor*  
*est Eusebius lib. 3. c. 9. & 19.* *— A Gelasio verò non probatar Sententia Hieronymi in Canone San-*  
*ctorum Scripturarum. e. S. Hier. præf. in Judith. Apud Hebreos Liber Judith inter Hagiographa (Apo-*  
*crypha) legitur, cuius Autoritas ad roboranda illa quæ in contentione veniunt **MINUS IDO-***  
***NEA** judicatur. f Idem præf. in Libr. Salom. Librum Judith legit quidem Ecclesia, sed cum inter*  
*CANONICAS Scripturas non recipit. Et in prol. gal. Liber Judith non est in canon. And more*  
*than this we say not of it our selves. g Idem, ubi supra præf. in Judith. Hunc Librum Nicena*  
*Synodus **LEGITUR** computatasse, &c.*

b Suprà pag. 43. ad lit. c. reported, and said of that Council by some Others, (for in the *Acts* of this Council there is no such thing to be found,) which is far short of that extravagant fence, whereunto b the *Cardinals* and their *followers* would stretch his words. And that S. Hierome affirmed not any thing of his own mind herein, is ingenuously confessed not only by c Erasmus who consents with him, but by a *Stapleton* likewise and c *Divers Others* that differ from him in his judgment of these Books. 4. Fourthly, if the Council of *Nice* had approved this *Book of Judith*, why did the Council of *Laodicea* (which was held forty years after) reject it? or why did g *Eusebius* and h *Athanasius*, (who knew better what was done in the Council of *Nice*, whereat they assisted, then any others that could tell S. Hierome what some unknown person had written of it,) put both it, and all the rest, that the Council of *Laodicea* rejected, out of the *Scripture Canon* received in the Church from the *Apostles* time to theirs? besides whom, we have \* *Epiphanius* making honourable mention of the *Nicean Council*, and \* S. *Hilary* that suffered much trouble and exile for it, together with \* S. *Basil*, \* S. *Greg.* *Nazianzen*, and \* *Amphilochius*, (all of them nearer to it in time than S. Hierome was,) that never heard of any such Book to have been received and Canonized in it. 5. Fifthly, To be *Numbered* or *Read with the Scriptures* for the better edifying of *Manners*, and to be of *Equal Authority* with them for the determining of any Controversie belonging to *Faith* are Two Different things: In the first fence we receive the *Book of Judith* our selves; in the second neither did S. Hierome nor the Council of *Nice* receive it. 6. And therefore Lastly, they that urge the *Decree* and *Authority* of this Council against us in one place, are content, upon better advice taken, to Re- s. & 56. 6. Inf. citand. num. 64. & 57. i *Earon.* & *Bellar.* ubi. sup. p. 43. ad lit. c.

call themselves in \* another, and to confess, <sup>a</sup> that there was no such Determination made by the Church ( that is , neither by any Council, or Fathers in the Church,) before S. Hierom's time. But the Bishop of Rurmonde shall conclude this defence for us, against all them that oppose the Council of Nice to us. For (as great a Roman Catholick as other-wise he is) after this manner he pleads our case. " <sup>b</sup> That, if the Nicen Council " held the Book of Judith, ( and the other Books of " that Rank ) to be Canonical, why did the Council of " Laodicea omit it ? And why did Nazianzen make " no mention of it ? S. Hierome seemeth to me to speak " as one that doubted of it ? unless a man might think, " that this and many more Decrees besides, which the " Council of Nice made, were afterwards pared away " from it by fraudulent Hereticks ; whereunto I can- " not give my assent for the religious honour that, I

\* Baronius in Append. Tom. 10. notatione ad An. 325. Sect. 158. qui cum primū conficiens Annales purāsset Decretum de Libro Judith in Synodo Nicæna fuisse factum, atq; ita d. S. Hieronymo dictum, Postea mutavit sententiam, & ait; Haud affirmandum omnino existimarem Canonem de Libris Sacris statutum esse à Concilio Nicæno, à quo neminem anūm fuisse recedere, jure debet existimari. Sed non ex Canone de Sacris Libris consecrato id asseruisse Hieronymum, verū patiū ex Actis ejus ( quæ nusquam videntur) in quibus obiter citatus idem Liber inventus fuerit, nisi dixerimus Librum quem apud Occidentales invenerit, &c. a Bellarm. de Verbo Dei, lib. 1. cap. 10. Admitto Hieronymum in ea fuisse opinione ( Ecclesiam non tantum Judaicam , sed etiam Christianam Libros Judith, Tobiae & Macab. legere quidem, sed eos inter Canonicas Scripturas non recipere) quia NONDUM GENERALE CONCILII DE HIS LIBRIS ALIQUID STAMERAT. Ubi fateri eum necesse est Concilium Nicenum Nihil de Historia Judithæ statuisse. Melch. Canus, de loc. Theol. l.2. c.11. At tempore Ruffini ( Hieronymi æqualis ) res NONDUM ERAT DEFINITA. b Gul: Lindanus Episcopus olim Rurem. in Panop!. l. 2. c. 3. Si Nicæna Synodus Librum Judith ( cum aliis ) in Canonem redegerat, cur Annis 80 ( debuisset dicere 40) post, eum non accenseret Synodus Laodicena ? Cur Nazianzenus ejus non meminit ? Sed Legitur computasse, ait Hieronymus, quod mihi dubitantis opinionem sub-indicare videtur ; nisi fortasse quis opinetur, hunc de Libris Canonicis Nicænum Canonem, una cum plurimis aliis, &c. hereticorum fraude faisse accusam ? cui ne suffragemur, cogit pia de Sanctissimis Patribus in Concilio Laodiceno congregatis existimatio. Non illos è aetate, quā Canonum Scientia in primis ornabat Episcopos, tam fuisse sui & nominis & officii oblitos, ut illos aut nescierint, aut desideratos non requisirerint. Adhuc, si verè legitur quod ait Hieronymus LEGI, librum Judith Concilium Nicenum inter Canonicos ( sed nec ait Canonicos ) Computasse quid sibi vult quid idem pref. in Libros Salom. scribit, Ecclesiam Libros Judith, Tobiae, &c. legere quidem, sed inter S. Scripturas non recipere ? verum nibi huc de re in Concilio Niceno fuisse definitum ut existimem, invitat quod hunc Laodicenum de Scripturis Canonicis Canonem, unū cum reliquis, Synodus Constantiopolitana VI. in Iulio approbavit, quod minime videtur factura, si designatum à CCCX/III. illis Patribus Nicenis, Doctissimis iuxta ac Sanctissimis, Laodiceni aut non recipiſſent, aut Recurſſent Sicutarum Scripturarum CANONEM.

" bear

“bear to the *Fathers of Laodicea*. Who in that age,  
 “when Bishops knew the *Canons of the Church* best,  
 “and when it was their great commendation to be  
 “skilful in them, could not be so far negligent both  
 “of their credit, and their duty, as neither to know  
 “them, if they were extant, nor to seek after them,  
 “if they were lost. Besides, if that were true, which  
 “*S. Hierome* saith, was read of the *Book of Judith*, that  
 “the *Nicen Fathers* took it into the *Canon*, how shall  
 “we construe that which he writes in his *Preface* be-  
 “fore the *Books of Solomon*, That though the *Church*  
 “indeed reads the *History of Judith and Tobit*, &c.  
 “Yet it doth not Receive them into the Number of *Cano-*  
 “*nical Scriptures*? But that the *Nicen Council* deter-  
 “mined nothing in this matter, I am the rather in-  
 “duced to believe, for that the *Sixth General Council*  
 “at *Constantinople* approved the *Canon of Laodicea*;  
 “which it would never have done, if the *Fathers*  
 “that met there, had either rejected, or mutilated  
 “the *Canon of Nice*.

\* *An Dom.* 340. *LV.* Not long after this time, \* *S. ATHANASIUS* was made *Archbishop of Alexandria*, whom the *Nicen Council* had appointed to write his *Letters* unto all other *Churches*, from year to year, that they might certainly know when to keep their *Easter*. And to that purpose the *Patriarchs* of this *See* sent their *Paschal Epistles* abroad upon every annual Return of the *Epiphany*. In these *Epistles* they were wont otherwhiles to give instructions likewise concerning any point of Religion, which they thought needful to be published unto the people. And because *ATHANASIUS* had among other things understood, that certain *Apocryphal Books* went about in those days, under the name of *Sacred and Divine Scriptures*, he thought it a duty belonging to him, in that office of a *Patriarch* to inform the *Churches* throughout all *Christen-*

Christendome, what were the *Certain and undoubted Scriptures* both of the *Old and New Testament*. Therefore, in one of his <sup>a</sup> *Paschal Epistles* he giveth them a perfect Catalogue as well of the *Canonical*, as of the *Ecclesiastical Books*, then received by the *Orthodox Christians*, and chargeth them to abstain from all other <sup>a</sup> S. Athanas. Epist. <sup>39.</sup> in 2 Tom. oper. <sup>& apud.</sup> Balsamo- <sup>nem p. 920. Sed quo-</sup> <sup>niam Hereticorum,</sup> <sup>&c. de nobis autem,</sup> <sup>ut qui divinas Scri-</sup> *Apocryphal Writings* introduced by *Hereticks*. And <sup>39.</sup> <sup>jam ne quemadmodum</sup> first, he declareth, That <sup>b</sup> *All the Books of the Old Testament* are in number **XXII**. Naming them one <sup>scriptis ad corinbios</sup> after another, in the same order, that we do now; <sup>Paulus, aliqui à sim-</sup> <sup>plicitate & Castitate</sup> <sup>aberrent, ex quorum-</sup> <sup>dam hominum calli-</sup> <sup>ditate verorum Libro-</sup> <sup>rum Homonymiā de-</sup> <sup>cripti, deinceps in A-</sup> <sup>lia que dicuntur A-</sup> <sup>pocrypha delibi inci-</sup> <sup>piant. Ex Interpretatione Herveti.</sup> Then he <sup>pturas ad Salutem</sup> addeth, That *these Books ONLY be the Fountains of Salvation*, from whence *all Doctrine of Piety and Religion is Preached*, and whereunto none ought to add, nor none to detract any thing from them. And afterwards in the end, to distinguish these *Canonical Books* the more exactly, from *them* which were termed only *Ecclesiastical*, he held it <sup>c</sup> necessary to tell them, That there were also some other *Books*, not admitted into the *Canon of the Bible*, but registered and proposed by the *Fathers of the Church*, to be read by those that were *New Beginners in Religion*, such as <sup>d</sup> *The Wisdom of Solomon*, *the Wisdom of the Son of Sirach*, *Esther* (to be understood of the *Greek Additions to Esther*, for <sup>e</sup> elsewhere he acknowledgeth the *History of Esther*, which we have from the *Hebrews* to be *Canonical*) *Fa-* <sup>τόντιν τὸ μὴ πα-</sup> <sup>λατιᾶς διαθήκης</sup> <sup>βρελία ταῦ ἀρι-</sup> <sup>μῶ τὸ πάντα Ει-</sup> <sup>ποστόν;</sup> <sup>τὴν</sup> <sup>τάξει οὐχὶ ταῦ ὄνο-</sup> <sup>ματι ἔστι ἔκαστον</sup> <sup>ὅτι πρῶτον, Γέ-</sup> <sup>νεσις, &c.; Deinde</sup> <sup>τῶν ταῦ πηγῶν τοῦ</sup> <sup>σωτηρίας-ἐντόπιοι</sup> <sup>μόνοις τὸ τὸ δισε-</sup> <sup>βεῖας διεσκοαλεῖ-</sup> <sup>ον διαχειδίζεται, μηδεὶς τόποις ἐπιταλέτω, &c.</sup> <sup>e</sup> Ibid. 'Αλλ' ἔνεκά γε τλειοντος ἀντιστέας τερασίθημι καὶ τόπο γράφων ἀνακάκιως, ὡς ὅπερ ἔτι καὶ ἐπεραχθεὶς τόπον ἔξωθεν, τὸ πανονιζόμενα μέρος, &c. <sup>d</sup> Ibid. Σοφία Σολομῶν καὶ σοφία Συράχ, &c. <sup>e</sup> Vide numb. 56. <sup>f</sup> Vide numb. 56.

Vide num. 60.

the Canonical and the Ecclesiastical Books, severing all other *Apocryphal Writings* from them both, (of which triple Division we shall give a further account hereafter,) is in this place proposed by him \* as a matter constantly Delivered in the Church, from the Apostles dayes to his.

\* Epist. citata. ἐπὶ διάπερ, &c. Quoniam nonnulli aucti sunt, ea qua dicuntur Apocrypha sibi compo-  
dere, & ea Divine Scripturæ permisere, (de qua re certiores facti sumus,) mibi quoque usum est à  
Germanis fratribus admonito, ab alto per seriem exponere, qui in CANONEM recepti, & traditi, &  
creduntur esse DIVINI LIBRI, — quemadmodum traditi sunt PATRIBUS, qui AB INITIO  
ipsi Verbi Aspectores & Ministri fuerunt.

<sup>a</sup> S. Athanas. Sy-  
nopsis Sacr. Scriptu-  
rae.

<sup>b</sup> Du Perron. Repl.  
l. 1. c. 50.

<sup>c</sup> Serar. Proloq. 4 in  
Judith. Gretser.def.  
lib. 1. sc. 7.

<sup>d</sup> Baron. ad An. 342.  
Sect. 41.

<sup>e</sup> Athanas. Apol. ad  
Constantium. Imp.

<sup>f</sup> Bell. de Verb. Dei.

l. 1. c. 7. Sect. 1 & 2.  
& 3 & c. 9. Sect. 5.

<sup>g</sup> Catech. Gr. patr.  
in Pentat. loc. cit.

<sup>b</sup> Loco citato.

<sup>i</sup> S. Athanas. in Sy-  
nopsi S. Scrip. Kαὶ  
ἐστι &c. Et veteris  
quidem Testamenti  
junt isti ac incipit

enumerare Genesis, Exod. &c. Quum enumerasset, subjicit, Οὐδὲ τὰ νεονιζόμενα, &c. Sunt in  
universum veteris Testamenti Libri Canonici XXII. Pares Numero Literis Hebreorum. <sup>k</sup> Ibid.  
Πάστορα γεράφη ἡμεῖς Χριστοῦ &c. Omnis nostra, qui CHRISTIANI sumus, Scriptura Divini-  
tatis est inspirata. Libros autem habet non indefinitos, sed CERTO CANONE comprehensos. Et enumerat  
ut supra.

LVI. Among other Works of S. ATHANASIUS there is a Book which is called, a *A perfect View of the Scriptures*. And though <sup>b</sup> Card. Perron, and <sup>c</sup> Some Others (because it maketh so much against them,) would not have it to be *his*, but written by some later Greeks, yet <sup>a</sup> Card. Baronius, (being in this more ingenuous than *Du Perron* is,) proveth it out of *Athanasius* himself, to be his own work: And <sup>f</sup> Card. Bellarmine citeth it very often, without any scruple against it, (like as <sup>g</sup> most men do besides,) under *his* Name. However it be; if *he* were the Author of it, his former Testimony for us will be the more enlarged and confirmed by it; And if some *Other* of the *Ancient Fathers* wrote it, (as so much we may presume upon, at the least, for <sup>h</sup> Card. Perron brings no reason, to prove that it was any *later Writer*,) then have we got another *Old witness* to depose for us no less then *ATHANASIUS* doth himself. 1. For first

<sup>i</sup> The Books are here Numbred as they were before; and he acknowledgeth no *Other Scriptures* to be Canonical among the <sup>k</sup> Christians, then what are likewise

so accompted to be among the *Hebraws*. Which is against the common Evasion, that \* *Card. Bellarm. Perron*, and their followers here make, when they answer us, that the *Fathers*, whom we produce against them, never intended the *Christian* but the *Jews* <sup>†</sup> *Canon* only, in numbring no more then *XXII Books* of the **OLD TESTAMENT**. For in this place *S. Athanasius* (as *Melito*, *Origen*, and *Eusebius* before) numbers no more for them both; and lays the *Canon* of the *one*, as a foundation for the *Other*. 2. Secondly, in the next place he addeth, (a) That besides these there be also *Some Other Books* which are *not Received* into the former *Canon*, but *Reckoned without*, and *Read only to Beginners* for their better instruction in *Manners*, that is to say, *The Wisdom of Solomon*, and *the rest* before recited. 3. Thirdly, in the Conclusion he mentioneth (b) the *Books of the Maccabees*, & the *Story of Susanna* together with the former; but gives this note upon them all, That they are *in the Number of those Books* which he contradicte<sup>d</sup>. In this Enumeration we find *The Book of Esther* named; but it is *that Book of Esther* which beginneth (c) (as there he saith himself,) with the *Dream of Mordecai*; and not *that Canonical History of Esther*, which in *Our Bibles* standeth next in order to *Ezra*, and *Nehemiah*. For this he acknowledgeth to be among those Books, (d) that the *Hebraws* had in *their Canons of the Bible*; And though he makes no particular mention of it, when he reciteth the *rest* which belong properly to that *Canon*, yet he omitteth not to give us notice immediately after, (e) That as *Ruth* was

\* *Passim locis Superius citatis.*

† *Baron. Anno 171.*

*Sect 5. de Melitone*

*Ex Canone Hebrawram TANTUM Libros recensuit. Yet Melito went to the Apostolical Churches of the Christians to be rightly informed in it, and brought his catalogue of the canonical Books from them.*

<sup>2</sup> *S. Athanas. in Synopsis S. Script.*

*Ἐπῆσ ἡ τότων ἐν παλιν ἐπεργε. Εἰλία, &c.*

*Extra vero hos Libros sunt etiam alii nonnulli V. T. non quidem in CANONEM receptri, sed qui tantum Catecumenis preleguntur, Hi sunt Sapientia, Syrac, Esther, Judith & Tobias.*

<sup>b</sup> *Ib. In fine. Τὰ μὲν ἐν ἀπίλεγόμενα τὸ παλαιᾶς, illos quidem, quibus contradicitur, V. T. libros supra recitavimus, velut sunt Sapientia Solomonis, Syrac, Esther, Judith & Tobit. Σὺν σκεινοῖς ἡ καὶ τῶν*

*ἴειθμωσαι, μακαρεῖνα βιβλία δύο, πτολεμαῖνα, Ιαλμοὶ καὶ ἀδηνοὶ Σολομᾶν. Τοῦ, Σωτερία. ταῦτα τὰ ἀντιλεγόμενα τὸ παλαιᾶς διαθέντε. Per πτολεμαῖνα autem videtur intelligi Liber, quidicitur Maccabaeorum Tertius, (ea recensens quæ à Ptolemaeo Philopatore adversus Judæos in Ægypto facta sunt.) quique habetur in exemplaribus LXX hodiè impressis. c Ibid. Initium ejus hoc est. An. 2. regnante Artaxerxe, &c. Somnium vidit Mardochæus, &c. Hæc autem verba sunt non Hebræi Libri, sed Græci, qui adsusus est; uti in vulgarâ Latinâ annoatur. And so begins our Apocryphal Esther. d Ibid. post Canonicorum Librorum Enumerationem subjungit, et refert, κανονιζεσθαι παρ' Ἐρεύοις τὸ Εαδηνοῖς. e Ibid. — καὶ τὸ μὲν Πτολεμαῖα τὸ Κερτῶν εἰς τὸ Βιβλίον ἀριθμεῖσθαι, τὸ τὸ Εαδηνοῖς εἰς ἐπεργεῖν.*

c Isidor. Hisp. ORIG.  
lib. 6. c. 2.

d Sixt. Sen. Bibl.  
lib. 1. Sect. 1. Liber  
Esther juxta ordinem  
Hebraicū Canonis hoc  
locū recensendus esset.  
( & Sect. 2. ) <sup>¶</sup> Nostri  
autem Codices ad fi-  
nem hujus voluminis  
Sex capitula interpo-  
nunt. Accidit verò, ut  
propter has Appendix-  
cum Lacinias, hinc in-  
dè quorundam Scri-  
ptorum temeritate in-  
sertas, Liber bic,  
quamvis Hebraicus  
& Hebraicè receptus,  
serò admodum (fallitur  
hic Sixtus) apud  
Christianos Canonicanam  
Authoritatem receperit,  
unde nec ipsum Meli-  
to nec Nazianzenus  
inter Sacros Libros  
enumerarunt: & A-  
thanasius in Synopsis  
de Catalogo canonico-  
rum Voluminum tan-  
quam Notum (hic  
verò Sixtus falsus  
est) nominatim abje-  
cit, quem deniq; Conc.  
Carthaginense Terti-  
um inter Sacra Volu-  
mina computavit.

\* \* Who to make  
up the number of  
XXII divided the received, (before; ) and on this side of that Council,  
Book of Ruth from

the Book of Judges. (Vide p. 33. and p. 113.) as Athan. here did. e Sub Esrae nomine οὐγεν-  
δεῖανς intellexerunt Nehemiah & Estheram, quos etiam Hieronymus jungit in petitione Domini-  
ani & Rogatiani, qui ab eo interpretationem eorum poscebant, Tertius (inquit) Annus est, quod  
semper scribitis, & rescribitis, ut Esra Librum & ESTHER vobis ex Hebreo transferam. Praef. in  
Esr. & Neh.

( sometimes ) compted *One Book* with the *Judges*, so  
was this with *Another*; (that *Other* was *Ezra*, who is  
most probably held(c) to have been the *Authour* of it.)  
And this I take to be a far better reason, why S.  
*Athanasius*, here, did not *specially* name it, than that  
which (d) *Sixtus*, the *Dominican*, gives us for it in his  
*Bibliothèque*; where he rejecteth the *New additions*  
made to this *Book of Esther*, as we our selves do, toge-  
ther with *Athanasius*, and all the *Fathers* before us:  
But that either he or they should therefore reject the  
*Book of Esther* it self, (which they never did,) be-  
cause of these later and *uncanonical* *Pieces*, that had  
been annexed to it by the *Hellenists*; or that neither  
of them made any more Estimation of the *One* than  
they did of the *Other*; or that this *undoubted Book of*  
*Esther* was never received into the *Canon* before the  
*Third Council of Carthage*; all these are but the ground-  
less and false assertions of this *Dominican Fryar*;  
for though \* *Melito* and \* *Nazianzen*, named it not,  
yet they comprehended it under the name of *Ezra*  
as they did also the *Book of Nehemiah*, these Three  
being by (e) many accompted but for *One*: and S. *Atha-  
nasius* is so far from rejecting it, that he refers to the  
*Hebrew Canon* for it, where it was never wanting:  
upon which *Canon* founding himself for the *Canon*  
of the *Christians*, (as he doth expresly,) he cannot,  
or at least he ought not to be so taken, as if he  
meant in his own *Judgement* to vary from it. But  
that none received this *Book* among the *Canonical*  
*Scriptures* before the *Council of Carthage*, is a manifest  
untruth: For *Origen* and *Eusebius* reckoned it, as

we shall produce the Testimonies of *Sundry Others*, that received it, (hereafter.) In the mean while the objections which (a) Card. Perron and (b) Coccini pretend to bring out of S. Athanasius, for the Canonizing of *Tobit, Judith, Wisdome & Ecclesiasticus*, under the name of *Divine Scriptures*, are some of them taken from such Writings as be (c) *None of his*, but (d) confessed to be *Supposititious*; and other some are express (e) Passages of the *Holy Scriptures* themselves, which need not these *Forraign Books* to authorize them; the (f) rest are only such *General Terms* of speech that they may be applyed (as they have been often) to other Ecclesiastical Writings as well as *these*, and make nothing against us.

<sup>a</sup> Du Perron. Repl. lib. 1. cap. 50.

<sup>b</sup> Cocc. Thesaur. lib. 6. art. 9. 12,

17.

<sup>c</sup> Athanas. disp. cum Ario Laod. exhortat. ad Monachos. Lib. de Virginitate.

<sup>d</sup> Naennius præf. in Athan. Baron. An. 338. Sect. 8. & 9. Bellarm. de Scr. Eccl.

<sup>e</sup> Athan. Epist. De Decr. Syn. Nicæn. & Orat. 5. contra Arian. & Apolog. de Fug. f Epist. Synod. Alex. & Synop.

LVII. \* S. HILARY, the Bishop of Poitiers in \* *An. Dom.* 350. France (a Man highly honoured by (g) S. Augustine, approved in all his Writing by (h) LXX Bishops met together in a Council at Rome,) was Contemporary to S. Athanasius, and suffered with him under the oppression and cruelty of the *Arians*, by whom they were both exiled. From his Testimony concerning the *Canonical Books of Scripture* (wherein he agreed likewise with S. Athanasius, no less then he did in the *Articles of his Creed*,) we shall have the Consent of the *Latine Church* with the *Greek* in this Age, as we had it before in the Time of *Origen* and *Tertullian*. For after this manner doth S. HILARY (i) Number those Books, and the Churches of France then received

<sup>g</sup> S. Aug. contra Jul. Pelag. lib. 1. cap. 2.

<sup>h</sup> Gelas. in Conc. 70. Episcoporum.

<sup>i</sup> S. Hilar. Prol. explanat. in Psalmos. In XXII Libros Lex V. T. deputatur, & cum Literarum Hebrei Sermonis convenirent. Qui ita SECUNDUM TRADITIONES VETERUM computantur; ut MOysi Sint Libri Quinque; Iesu Na-

ve Sextus; JUDICUM & RUTH Septimus; 1 & 2 REGNORUM in Octavum; Nonum: PARALIPOMENON Duo in Decimum sint; SERMONES DIERUM ESDRAE in Duodecimum; SALOMONIS PROVERBIA, ECCLESIASTES, CANICA CANTICORUM in Tertium Decimum, & Quintum Decimum. DUODECIM autem PROPHETÆ in Sextum Decimum. ESAIAS Deinde, & HIEREMIAS cum LAMENTATIONE & EPISTOLA, (que habetur cap. 29. Jeremie) sed & DANIEL, & EZECHIEL, & JOB, ESTHER, Viginti & Duorum Librorum NUMERUM CONSUMMANT.

no other. "The first Five of *Moses*; the Sixth of *Fo-  
suah*; the Seventh of *Judges and Ruth*; the Eighth  
"of the 1. and 2. of *Kings*; the Ninth of the 3. and  
"4. of *Kings*, the Tenth of the *Two Books* called the  
"Chronicles, the Eleventh of *Ezra* (wherein *Nehemiah*  
"was comprehended.) The Book of *Psalms* made  
"the Twelfth, The *Proverbs of Solomon*, *Ecclesiastes*  
"and the *Song of Songs* made the Thirteenth, Four-  
teenth and Fifteenth. The *Twelve Prophets* made the  
"Sixteenth. Then *Isaiah*, and *Jeremy* together with his  
"Lamentations, and his *Epistle* (now the XXIX Chap-  
ter of his Prophecy;) *Daniel*, and *Ezechiel*, and *Zob*,  
"and *Esther*, make up the Full Number of XXII Books.

Unto all which Enumeration he setteth likewise his *Preface*, (which is specially to be noted,) \* That in this sort The *Ancient Fathers* had delivered over these Books to Posterity. And this Testimony is so clear, that *Cardinal Bellarmine* hath nothing to say

\* *Ibid. ut supra. Qui  
ITA secundum Tradi-  
tionis VETERUM  
computantur.*

† *Bellar. de Verb.  
Dei lib. 1.c. 20. Sect.  
penult. Multi VE-  
TERUM, ut Melito,  
Eusebius, Pilatus,  
&c. in Canone V. T.  
exponendo sicuti sunt  
Hebreos.*

against it, but † rangeth *S. Hilary* among those *Ancients*, who herein evidently followed the *Hebrew Canon* of the *Old Bible*; and are therefore, by his own confession, so to be understood, (a) that they acknowledged not any of the *Controverted Books* to belong thereunto. (b) Some indeed there were in *S. Hilary*'s time, who of their own heads augmented the Number of XXII by adding the Books of *Tobit* and *Judith*; but he approves them not. And though otherwhiles he quoteth the Books of (c) *Wisdom* (d) *E-  
cclesiasticus*, (e) *Tobit* & (f) the *Maccabees*, yet hereby he

never intended to give them that *Canonical Authori-  
ty*, which the (g) *Law and Prophets* had peculiarly re-  
served to them by *God* himself.

tur ab *Hebreis*.<sup>4</sup>

b *S. Hilari. loco cit. post enumerationem predictam. Quibusdam autem VISUM est, additis  
Tobiae & Judith, XXIV Libros Secundum Numerum Gracarum Literarum connumerare.* c *S. Hil.  
in Psalm. 127. d Id. in 7. Ca. super. S. Matth. e Id. in Psal. 118. f Id. in Psal. 125.  
g Id. *Ibid. Discentes huc Omnia à Lege, & Prophetis, & Evangeliiis.**

An. Dom.

360.

LVIII. \*S. CYRIL Was Bishop of *Ferusalem* at the same time when *S. Athanasius* was Patriarch of *Alexandria*, and *S. Hilary* Bishop of *Poitiers*. In the flower of his Age he was famous in the Church, || being the Author of those (h) *Catechistical Sermons* or *Institutions*, which are mentioned by (i) *S. Jerome*, cited Both by *Theodoret* and (k) *Damascen*, of Old, and are now, of late, (though not without Suspicion of some corrupted passages in them,) set forth to the world. Among the Bishops met together in the *Second General Council* at *Constantinople* he was (l) reckoned for *One of the Chief*; which renders his Testimony to be the more considerable with us. The (m) Catalogue then which he gave to his Auditors of the *Canonical Books of Scripture*, was the same at *Ferusalem*, that *Origen* and *S. Athanasius* gave to theirs at *Alexandria* every way agreeing with other Churches abroad, in the *Number* and *Names* of them all. Only the *Name of Baruch*, (which is not the controverted *Book of Baruch*,) is added here to *Jeremy*, because he

|| *S. Hieronymus de Scriptor. Eccles.*  
h *Catecheses ad Illuminatos.*

i *Qui Dialogo 2. nonnulla assert ex Catechesi 4.*

k *Qui Orat. 3. de Imag. quædam citat ex Cat. 12.*

l *Socrat. hist. Eccl. li 5. c. 8. m S. Cyril. Catech. 4. (the same that Theodoret cited) de Sacra Scriptura. Ταῦτα ἡ διδάσκων ἡμᾶς αἱ Θεόπνευσται γέγονται τὸ παλαιὸν τε καὶ νεών διαδίκτυς, &c. Ea verò docent nos αἱ Deo inspiratae Vet. ac Nov. Testamenti Scripturæ, &c. Καὶ φιλομαθῶς ὑπίγενοι καὶ τὸ ἐπιλογὸν πτῖμον μὴν εἰον αἱ τὸ παλαιὸν διαδίκτυς βίβλοι, &c.*  
Disce quoque studiolum ab Ecclesia quinam sint V.T. Libri; neque mibi leges quicquam Apocryphorum — Divinas lege Scripturas V.T. Libros XXII. quos LXX duo interpres transtulerunt. Hos SOLOS meditare quos & in Ecclesia securè, tutoque recitamus. Multò prudentiores te erant APOSTOLI, VETERESQUE ILLI EPISCOPI, Ecclesiae Antistites, qui hos tradiderunt. Tu ergo cùm sis filius ECCLESIAE, Leges & Instituta Patrum ne evertas, corrumpasve. Ac veteris quidem Instrumenti, sicut diximus, XXII Libros meditare, quos si discendi studio teneris, me NOMINATIM enumerante, da operam ut memineris. Legis enim primi MOSIS Quinque Libri sunt. Gen. Ex. Lev. Num. Dent. Deinde JESUS FILIUS Nave. JUDICUM una cum RUTH Liber Septimus Numero: reliquorum autem Historiorum Librorum 1 & 2 REG. unus Liber est Hebreis. unus item 3 & 4. Similiterque apud eos PARALIPOMENON 1 & 2 unus est Liber. ESDRAE etiam 1 & 2 (Id est Nehemiac) unus reputatus. ESTHER (ita sape computabatur) Duodecimus Liber est; & hi quidem historici sunt. Scripti autem versibus sunt Quinque, JOB, Liber PSALMORUM, PROVERBIA, ECCLESIASTES, & CANTICUM CANTICORUM, qui Liber est Septimus Decimus. Accedunt ad his Quinque Prophetici; DUODECIM PROPHETARUM Liber unus; ESAIAE unus; Et JEREMIAE cum Baruch Lamentoribus, & Epistola; Deinceps EZECHIEL; cum DANIEL, qui Vicesimus Secundus est V.T. Novi autem, &c. — Reliqui omnes EXTRANEI, Secundisque loco habentur: & qui in Ecclesiis non leguntur, eos omnes neque per te legis, quemadmodum audiili. Ac de his quidem habentur:

is so often mentioned, and hath so great a part in that *Prophecy*; but S. Cyril makes but *One Book* of them *both*, joyning the *Lamentations* and the *Epistle of Fere-my* with it besides, to complete, (and not to exceed,) the Number of *XXII Books* in all. For howsoever the *Ancient Manner of Dividing and Ordering* them was otherwhiles sometimes different from one another, yet the *Books themselves*, and the *Number* of them, were still the same. We have cited S. Cyril's *Testimony* here at large in the *Margin*. Where, that we may not mistake him, when he forbiddeth the *Reading* of any *Apocryphal Book*; we are not to understand him so, as if he meant hereby the *Books of Tobit and Ju-dith*, and the rest of that *Classe*, which we now call *Apocryphal* (though we might more aptly call them *Ecclesiastical*,) for he read them, and (a) quoted some of them himself, being *Such Books*, (b) that had been of ancient time received in the *Church*, to be *read unto the People*, at their *First Entrance* and *Introduction to a Christian life*. By S. Cyril's (c) *Apocryphal Books* therefore we are to understand some other disapproved and *obscure Writings*, that over and besides both the *Canonical* and *Ecclesiastical Books*, certain private persons (then) went about to bring in, and recommend to the *Church at Ferusalem*, as they had likewise endeavoured to do in the *Church at Alexandria*, and *Other places* abroad. And whereas he specially exhorteth them here, to (d) *Read the XXII Books of the Old Testament*, which the *Septuagint translated*, we are further from hence to observe, that although both he at *Ferusalem*, and S. Athanasius at *Alexandria*, together with *Other Churches*, had not the use of the *Hebrew Bible* among them, but kept themselves only to the *Greek Translation* of the *LXX*, whereunto were afterwards commonly (e) added those *Ecclesiastical Books* which the *Hellenist Jews* first introduced, and received into

a Catech. 6. & Car.  
9. ex Sap. & Eccl.  
b S. Athanas. Ep.  
paulò ante laudatà,  
εἰς Ελαῖα & οὐανοῦ? b.  
μετα τῷ &c. Li-  
bri non quidem in Cano-  
nem relati, sed à Ma-  
joribus nostris Propo-  
siti, ut Prælegantur  
iis, qui primum acce-  
dunt, &c.

c Et nihil ex Apocry-  
phis legas. S. Cyril.  
loco citato.

d Divinas lege Scri-  
pturas, nempe V. T.  
Libros XXII, quos  
IXX Duo Interpretes  
transtulerant. Id. I-  
bid.

e Neque enim. à LXX  
Senibus versa sunt  
Supplementa, scut. nec  
in Hebreo codice ha-  
bentur. Lud. Viv. in  
Aug. de civ. Dei. lib.

18. c. 31. Supplemen-  
tum in Hebreo non  
habitur, sed ex Greca  
Theodotionis Editione  
transcriptum est. S.  
Sen. lib. 1. Bibl.  
Sec 2.

into their Churches, that so all the most eminent Books of Religion written in the Greek tongue before Christ's time might be put together and contain'd in *One Volume*; (a) yet nevertheless they were always careful to preserve the Honour of the *Hebrew Canon*, which consisted of *XXII Books* only, *Divinely inspired*; and accurately to distinguish them from the *Rest*, which had but *Ecclesiastical Authority*; A distinction which our and other Reformed Churches are still careful to keep up at this day.

<sup>a</sup> Ita Origines in  
Ep. ad Jul. Afric.  
Supplementum Dan.  
apud LXX Interpretes  
haberi, & in Ecclesiis  
legi ait; sed canonici-  
cum esse nuspian as-  
serit; inò diserté  
negat in locis supra-  
citatis.

LIX. S. Athanasius and S. Cyril were herein followed by all the Bishops assembled together in the\* COUNCIL of LAODICEA, out of || Several Provinces in Asia. Which was a Council had in such Reverence and Estimation by All men in those elder Ages following, that *The Canons* of it were generally received into † *The Code of the Universal Church*, where the year CCCLXIV is specified when it was held. Baronius in his (b) Annals placeth it before the General Council of Nice, but bringeth very weak Arguments to prove his Chronology; ) and (c) Binius here followeth Baronius, ( whom for the most part he transcribes in all his Notes upon the Councils) fearing (d) lest the *Book of Judith* should otherwise suffer some prejudice, unless the greater Authority of the Nicæan Council be reckoned to come after this Laodicean Synod, and reverse the Constitution that was here made concerning the *Apocryphal Books* of Scripture. For so they presume that the Council of Nice did; but upon what slender grounds they presumed it, we have at large set forth (e) before, and here we

\* An Dom.

364.

|| Titulus apud Dio-  
nys. Exignum.  
† CODEX CANO-  
NUM ECCLESIAE  
UNIVERSAE, à Ju-  
stiniano Imperatore  
confirmatus. Infr.  
num. 90.

b Baron. Annal. in  
Append. ad Tomum  
4. cum reperiantur  
Quinque Canones La-  
odicensis Concilii ea-  
dem continere que in  
Concilio Nicæno statu-  
ta sunt, nec in eis ullæ  
prosæ mentio babea-  
tur Canonum Nicæ-  
norum eadem statuen-  
tium, argumentum  
est, ante Nicæn. Con-  
cilio à Patribus Synodæ  
Laodicensis decreta fu-  
isse, &c.

c Concil. Tom. I.  
d In Notis ad Conc. Laodic. Sect. Sub Silvestro Liber Judith autoritate hujus Provincialis Con-  
cilii Laodiceni inter Apocryphos rejicitur, quem (S. Hier. teste) Patres Concilii Nicæni velut Sacro-  
sanctum in Canonem Scripturæ recuperunt. Oportet igitur concedere hoc Laodicense ante Nicænum  
celebratum fuisse; vel Saltem, quod dictu inconvenientius est, Catholice Ecclesie Episcopos ea qua de  
Canonicis Libris in Magno Oecumenico Concilio Magnâ Consideratione decreta erant, (at magna erat  
hic Bar. & Bin. inconsiderantia,) convellere & retractare ausos fuisse. e Num. 54.

place

Concil. Laodic. can. 59. f. Οπὶς δὲ ιδιωτικὸς ταῦτα τῷ συντονίᾳ, ἡ βιβλία καὶ καρνατικαὶ, ἡ βιβλία καὶ καρνατικαὶ, & λλὰ μόνα τὰ καρνατικαὶ, &c. Οὐδὲ δὲ βιβλία, &c. Quod non oportet privatis Psalmos in Ecclesia legere, aut Libros non canonicos sed solos canonicos Veteris & Novi T. Hæc autem sunt que legi oportet v. T. Scripta. 1. Genesis, 2. Exod. 3. Levit. 4. Numeri, 5. Deut. 6. Joshua, 7. Judices et Ruth, 8. Esther, 9. Reg. 1. et 2. 10.

Reg. 3. et 4. 11. Paralip. 1. et 2. 12. Esd. 1. et 2. (id est Nehem.) 13. Liber Psalmorum, 14. Proverbia Salomonis, 15. Ecclesiastes, 16. Cont. Cantic. 17. Job, 18. Duodecim Prophetæ, 19. Isaías, 20. Jeremias (cum Baruchi, Lamentat. & Epistola quæ in Latina versione, omittuntur.) 21. Ezech. 22. Daniel. Novi autem T. hæc, Evangelia quatuor, &c.

† Θεόπνευστοι.  
S. Athan. ubi sup.  
S. Hier. p̄f. in  
Libr. Salom. Russin.  
in Symbolum.

place this *Synod of LAODICEA* in that time and order which the *Code* hath assigned to it. In the last (e) Canon whereof, (which in that *Universal Code* is numbered to be the CLXIII) this *Decree* was made (f) *That no Books which had been composed only by private persons should be read in the Church, nor any other that were not Canonical, but only those which belonged to the CANON of the OLD and NEW TESTAMENT*, that is to say, of the OLD, *Genesis, Exodus, &c.* till we come to the Prophet *Daniel*, which is there made the XXII Book; and of the NEW, *Matthew, Mark, &c.* till we come to the *Revelation of S. John*, which for the high and hidden *Mysteries* that are in it, was not then usually *Read in their Churches*, no more then it is now in *Ours*. But for all the rest they number them, as we do, and leave all the *Controverted Books* out of their *Accompt*.

LX. For the better understanding of which *Canon*, and removing those *Scruples* that be otherwhiles raised about it; we are first to consider, 1. That they had an *Ancient Custom* in the Church to *Read* unto the People there, not only those *Books* which were properly and strictly † *Canonical*, but likewise (g) *Some Other*, which were in honour among them, both for their *Antiquity*, being written before *Christ's time*, and for their many good *Rules* and *Examples of Piety*, that tended to *edification*, and the well ordering of Mens Lives. 1. Of the *First* sort were the XXII Books, which *Moses and the Prophets* left behind them; these they called *Canonical*; 2. Of the *Second* sort were the Books of *Tobit, Judith, Ecclesiasticus, Wisdom, and the Maccabees*, added by the *Hellenists*

to the *Old Testament*, and the *Pastor of Hermes*, the *Doctrine of the Apostles*, and the *Epistle of Clement*, subjoyned by some Others to the *New*; And these they called \* *Ecclesiastical Scriptures*. 3. There were *Other Books* yet besides these of a *Third sort*, that divers *Private men* endeavoured to introduce among the people; which because they were found to be fraught with *Erroneous and Pernicious Doctrines*, many uncertain and fabulous Relations being therewith intermixed, the *Fathers* utterly *forbad* to be *Read in the Church* at all. And these they properly called † *Apocryphal Scriptures*. Those that were of the *Second Rank* had otherwhiles by some particular men the *Name of the Third Sort* given them, but the name of the *First* they never had, till after this *Age*; and even then also, often were they call'd *Apocryphal*, but *Canonical* very seldom; nor were they in those after-Ages termed so at all, otherwise then by a popular way of Expression, and taking the word *Canonical* in a larger Sence, than ever the *Fathers* took it in these *Elder times* of the Church. 4. Moreover of those *Ecclesiastical Books*, which were permitted to be *Read to the people*, they had both in this, and in the former Age, *Divers Kinds*. For in *all* places they had no *one* and the *same Custom*; nor were the Books of *Tobit* and *Fudith* only, with the *rest* of that order, that were written before *Christ* came into the *World*, allowed to be *Read in the Church*; but *some Other* besides, (*Ecclesiastical and profitable Books* also) that were written after his time. To which purpose we have the *Testimony* of (a) *Eusebius*, for *Reading the Book of Hermes*, in some *Churches*; and the *Testimony* both of (b) *him* and (c) *Dionysius* (d) the *Bishop of Corinth*,

\* Ruff. *Ibid.* *Qæ omnia legi quidem in Ecclesia majores nostræ voluerunt.* *Id. Ibid.* *Sciendum est, quid & alii Libri sunt, qui non CANONICI sed ECCLESIASTICI à Majoribus appellati sunt, ut est Sap. Solom. & alia Sapientia quæ dicitur filii Syrach, qui Liber apud Latinos HOC IPSO GENERALI VOCABULO ECCLESIASTICUS appellatur, quo vocabulo non Auctor Libelli, sed Scripture QUALITAS cognominata est. Eiusd. ordinis, &c.*

† *Sicut sunt Acta Petri, Evang. Petri, Apocalyp. Petri, Acta Pauli, apud Euseb. Hist. Eccl. lib. 3. c. 3. Item, Evang. Thom. Matthiae, Andr. ab Hereticis publicè lecta. Eod. lib. cap. 22. Item Scripturæ Apocryphae ab Hereticis in publicum productæ. Apud. eund. li. 4. c. 21. ex Ireneo.*

a *Euseb. Hist. Eccl. I. 3. c. 3. Novimus Librum Hermetis qui dicitur Pastor, publicè Lectum fuisse in Ecclesia.*

b *Id. lib. 3. c. 14. Novimus hanc Epistolam Clementis & Olim & nostrâ etate in plurimis Ecclesiis communiter legi solere.*

c *Apud. eund. I. 4. c. 22. Celebravimus diem Dominicum, & Admonitionis gratiâ (addit Eusebius antiquo more) & legimus & semper legemus priorem Clementis Epistolam ad nos Scriptam. d Antiquus Scriptor. Eloquentiae magna & industrie nomine à S. Hieronym. laudatus in lib. de Script. Ecc.*

for Reading the *Epistle of Clement*, in other Churches when they met together *publickly to celebrate the Lord's Day*. And to the same purpose we had the Testimony of (e) S. Athanasius in his *Paschal Epistle*, mentioned before, for the Reading of *The Doctrine of the Apostles*, (which peradventure was the *Book of Canons* set forth under *their Name*, few at first, but in process of time much augmented,) and the *Book* that was called *The Pastor*. All which being *Ecclesiastical Writings* & useful for the instruction of the people, were put into a *Division* or *Classe* by themselves, and clearly distinguished (f) both from the *Canonical*, and from *Apocryphal Books* properly so termed. 5. But when among this *Ecclesiastical Classe* some other men had in divers places brought in and mingled those *Books* that were merely *Apocryphal*, Reading them also to the people under the specious Title of *Holy and Divine Scriptures*; from hence it was, that the Fathers in the *Council of Laodicea* took occasion to make their *Canon*; and held it necessary to declare the *Number* of those *Authentick Books*, that were publicly to be *Read* unto the people in the *Church*.

g Num. 58.

h Ἱερεμίας καὶ Βαρούχ, Δευτοροῦ οὐ πριστολαι. Can. cit.

i Sup. num. 49. Je-  
remias cum Threnis  
& Epistola unum  
fuit.

LXI. Yet against our producing of *this Canon*, it is alledged, that *Baruch* is added in the OLD Testament, and the *Apocalyps* left out in the NEW. For Answer whereunto, we say First, (as we did before to the place (g) in *S. Cyril*,) that this is not the *Book* of *Baruch*, which standeth separate by it self in the Rank of those that be Controverted, but an (h) *Exegetical* or fuller *Expression* only of what is contained in the *Book* of *Jeremy*. And so *Origen* expressed it when he said, (i) that *Jeremy*, with the *Lamentations*, and with his *Epistle* made but *One Book*; (that *Epistle* therefore must be contained and written in that *Book*, as it is in the *XXIX Chap.* of his *Prophecy*;) whereunto

unto (k) S. Athanasius & S. Cyril have added *Baruch*, (like as the Council at *Laodicea* did here) and made but *One* and the *same Book* of them all. For *Baruch's Name* is famous in *Jeremy*, whose *Disciple* and (l) *Scribe* he was, suffering the same *Persecution* and (m) *Banishment* that *Jeremy* did, and (n) publishing the same *Words* and *Prophecies*, that *Jeremy* had required him to write; so that in several relations a great *Part* of the *Book* may be attributed to them both. And very probable it is, that for this Reason, the *Fathers* that followed *Origen*, did not only (after his example) joyn the *Lamentations* and the *Epistle to Jeremy*, but the *Name* of (o) *Baruch* besides; whereby they intended nothing else, (as, by keeping themselves precisely to the Number of *XXII Books* only, is clear,) then what was inserted concerning *Baruch* in the *Book of Jeremy* it self; (for otherwise they must have *augmented* their *Account*, and added *One Book* more to their *Number*, which they never do: ) Nor could *Card. Bellarmine* take these *Fathers* in any other sence, when he confessed and said, (though afterwards he agreeeth not with his own words,) \* "That neither any *Ancient Council*, nor *Pope*, nor *Father*, in Reciting the Books of *holy Scripture*, had made any peculiar mention of this *Prophet Baruch* by himself: which would be false, if either the *Council of Laodicea*, or S. *Athanasius*, or S. *Cyril of Jerusalem*, had not by the *Mention* that they make of *Baruch*, understood those *Passages* of him which are comprehended in the *Book of Jeremy*, written in *Hebrew*, but that other *Distinct Book*, which is now extant under *his Name*, and was first written only in the *Greek Tongue*; A *Book* so different in the present *Editions* from the *Old Latin Translation*, that we have no assurance, whether there be a *true Copy* of it, or no; and therefore † *S. Hierome* would not meddle with it.

k Epistola Pasch. supra citat. *Jeremias* & una cum illo *Baruch*, *Lamentationes*, & *Epistola*.

l *Jer. 36. 4.*

m *Jer. 43. 6, 7.*

n *Jer. 36. 8.*

o *Nisi vitium sit in Graeco Conc. Laodicensi Codice, nam in Latino (qui ante versionem Gentiani Herveti extabat) ista omnia nomina prætermissa sunt, & Jeremias solus ponitur.*

*Isid. Merc. Merlinus & P. Crab.*

\* *Bellar. de Verbo Dei, lib. 1. cap. 8. De Libro Baruch Controversia fuit, & est, tūm quia non invenitur in Hebreis Codicibus, tūm etiā quia nec Concilia antiqua, neque Pontifices, neque Patres, quos supra citavimus, qui Catalogum Librorum Sacrorum texunt, hujus Prophetæ disertis verbis meminerunt.*

† *S. Hier. præf. in Jerem. Librum autem Baruch, qui apud Hebreos nec legitur, nec habetur, prætermisimus. Item præf. in Comment. quibus Jeremiam exponit. Libellum Baruch, qui vulgo Editioni LXX copulatur, nec habetur apud Hebreos, & Περὶ Δογμάτων Epistolam Jeremie nequaquam censui diffendam.*

LXII. Then, as to the leaving out of the *Apocalyps*, ( which is a second Exception against this *Canon of Laodicea*,) though the Question between the followers of the *Trent. Canon* and *Ours*, be not concerning any Books of the *New Testament*, ( wherein we all agree,) yet we have thus much to say for the *Council*.

1. That the *Preface* which they make to their *Canon*, sheweth their intention, only ( or at least, chiefly) to have been, thereby to declare (a) *What Canonical Books were publickly to be Read among them in the CHURCH*, where because their *Custom* was not usually to *Read the Apocalyps*, therefore they forbore to *Name* it. 2.

That this *Custom* was not grounded upon any Opinion they had, as if that *Book* were *no part* of the *New Testament*, but because it was so replenished with abstruse and hidden (b) *Mysteries*, as that (few or none being fit and able Persons to Explain it,) the people would receive the less instruction and *edifying* by it; which is the reason that in our (c) *publick Calendar* for *Reading the Books of the New Testament* in the ordinary course of the Year, *our own Church* hath likewise omitted it: and yet we hold it to be *Canonical*; ( as they (d) of the *Greek Church* did;) often alledging it in our *Sermons* and *Treatises*; and otherwhiles Reading *Divers Parts* of it in our *Publick Service*.

3. It is altogether improbable, that the Fathers of *this Council* should absolutely reject *that Book* out of the *Canon*, when it was in their (e) *own time* (as it was also (f) before and (g) after their time) held an *Heresie* to reject it: For though some few men in the *Greek Church* were not always so well satisfied concerning the *Authour* of *this Book*, but (h) doubted whether it was *S. John the Evangelist*, or some other *Apostolical Writer* of that *Name*; yet as the Reasons which they brought for themselves were of little weight, so they were at all times opposed and answered by the *Greater*

*Part*

*a* Conc. Laodic. loco citato. *Quid non oportet privatos Psalmos in ECCLESIA LEGERE, &c.* *Hec autem, sunt quae LEGI oportet, &c.*

*b* S. Hier. in Prol. galeat. *Tot habet sacramenta quot verba.*

*c* Liturg. Eccl. Angl. in calend. & præfat. *How the rest of the holy Scripture (besides the Psalter) is appointed to be read. The Old Test. &c. except certain Books and Chapters which be least edifying, &c. The New Test. except the Apocalyps, &c.*

*d* Justin. Mart. in Dial. cum Tryph. Ireneus l. 5. contr. har. Theoph. Antioch. & Melito apud Euseb. hist. Eccl. lib. 4. c. 24. & 26. Dionys. Alex. apud eund. l. 7. c. 23, & 24. Clem. Alex. lib. 2. paedag. cap. 12. Origen. in 1 Psalm. Eusebius in Chron. Athanas. in Synop. Epiphan. hæref. 51. Chrysost. in Psal. 91. Eas. Gr. Naz. & Cyrius.

*e* Epiph. loco citato, & har. 54.

*f* Tertul. lib. 4. contra Marcion.

*g* S. Aug. de hæref. c. p. 30.

*h* Euseb. lib. 7. hist. Eccl. c. 25.

Part, and the most considerable Persons of the Church; whereof there cannot One be named that ever suffered the Authority of the Book to be either rejected, or doubted of, whether it were a Canonical Part of the New Testament, or no, without censuring, and condemning them, that did so. 4. Lastly then, The Omission of this Book in the Canon of Laodicea (if yet the Omission be not rather in the Copies that we have of it, than in the Canon it self; for in some <sup>\* In Codice 7th. T. llii.</sup> Copies the Epistle to Philemon is left out, as well as the Apoc-  
lyps,) can be no just Plea for the Authority of those Books, which the Council of Trent hath lately annexed to the Canon of the Old Testament; for though nei-  
ther of them be here nam'd, yet it is one thing not to be nam'd in the Canon of Laodicea, and another thing to be excluded out of the Canon of the Bible, which maketh the great difference between them; for cer-  
tain it is, that by the common consent of the Fathers and Churches abroad, (which are the best Interpreters of what they decreed, rejected, or acknowledged, in this Synod of the Asian Provinces) the Apoclyps if it were not usually read to the people, yet it was pub-  
lickly received as a Canonical Book of Scripture among them all; which the other Controverted Books never were, neither in those places, where they were allow-  
de to be Read, nor at Laodicea, where for the Rea-  
sons afore-mentioned they thought meet, at that time, to Forbid them.

LXIII. Some other Exceptions there are against this Council, which will give us no great trouble to answer. As first 1. That it is not so certain whether there by any such Canon or Catalogue of Scripture-Books in it, or no; for in the Latin Translation, (a) which Dionysius Exiguus made of that Council, it is omitted; and in the Roman (b) Code there is no par-  
ticular Recital of those Books to be seen; nor hath

<sup>a</sup> Codex Can. Ecc.  
Dionysii Exigui.

<sup>b</sup> Codex Can. Ecc.  
Romanae.

|| Gratiani decret.  
+ Codex Can. Eccl.  
Universit.

a Quæ psallere & legere in Ecclesiis conveniat. Quod non oportet plebeios Psalmos in Ecclesia cantare, nec Libros præter Canonem legi; sed SOLA Sacra Volumina V. & N. Testamenti. Reg. 162. in Cod. Dion. & Can. 59. Conc. Laod. in Cod. Rom.

b Baronius & Binius ubi sup. Alph. à Castro lib. 1. c. 2. contra Hær. Georg. Ederus in Gecen. Bibl. lib 1. Tab. 42. Costerus in Enchirid. cap. 1. Bellarm. de Verbo Dei, lib. 1. cap. 20. Sect. Enumerantur. Melc. Can. lib. 2. cap. 11. Lindanus ubi supr. Et alii complures.

c Amb. Cathar. o. pusc. de Scr. Canonis. Vehementer suspicor siuisse hos Libros à Sciolis quibusdam semotos. &c.

d Bellarm. lib. 2. de Conc. c. 8. Laodecenum vero Concilium fuit Provinciale, Episcoporum XXII, et non confirmatum à Pontifice.

e Prima hujus Synodi verba Santa Synodus quæ apud Laodiceam Phrygiae Paganorum convenit ex diversis Provinciis five Regionibus Asiae.

Gratian || entered it into his Decree. But in these masters the Greek Copies are to be trusted before the Latin, and the Universal + Code before the Roman; In all the several Editions of the Councils both Greek and Latin set forth by Mercator, Merlin, Crab, Surius, Tilius, Binius, and those that we find in Balsamon and Zonaras, this Canon is to be read at large; and should we rest our selves either upon the Roman Code, or the Code of Dionysius Exiguus, we shall be to seek for all the 8. Canons of the Council of Ephesus, the 3. last Canons of the First Council at Constantinople, and the 2. last Canons of the Council at Calcedon, which are all cut off and left out in both those Codes, as well as this Canon of Laodicea is; the (a) Preface and Title whereof they have suffered nevertheless to stand still; and yet that Preface and Title refer to the Books of Scripture, that follow in all other Copies and Collections of the Councils whatsoever; which is so clear an evidence for us, that generally this Council is (b) given us, and confessed to be upon our side, 2. Only Catharinus, having nothing else to say against it, suspiceth, that this LIX Canon of this Council (c) hath been larger than it is, and that the Books now controverted have been taken out of it, though in the mean while he knows not when or by whom it should be done; which is an Exception that answers it self, and hath no body else to speak for it. For with as much reason he might have suspected all the rest of the Father's Writings, that numbered these Books of the Ancient Testament, as the Fathers of Laodicea did. 3. The last Exception therefore against them is, That they were but a (d) Provincial Council, and of very little Authority in the Church, having never been confirmed by the Pope. But there is no part of this Exception true. For First, it was a Council that consisted of (e) Divers Provinces or Regions of Asia; which makes

makes it greater then any (f) *Provincial Synod*. Secondly, it was always held to be of (g) *great Veneration and Authority* both in the *Greek* and in the *Latin Church*. And thirdly although \* the *Oriental Councils* in those days needed no *Confirmation* from the *Pope*, ( who claimed no such jurisdiction then, as he did in after Ages, over those places that were out of his own (h) *Limits*;) yet that among other *Councils* of the *East*, the *Popes Received this in the West*, and acknowledged the *Canons* of it to be a *Part* of those *Ecclesiastical Rules*, whereby both *themselves* and other *Bishops* were to be guided, we find it manifest in (i) the *Letter* that *Pope Leo the 4<sup>th</sup>* sent to the *Bishops of Brittany*; For in those elder times the *Code* of the *Universal Church* governed them all; And into that *Code* was this *Synod of Laodicea* taken not only by the *Sixth General Council of Constantinople in (k) Trullo*, (the *Canons* whereof have otherwhiles some (l) *Exceptions* made against them,) but by the 4<sup>th</sup>. *General Council* likewise of (m) *Calcedon*; & the *Imperial (n) Law* of the *Emperour Justinian*, besides divers other *Testimonies* set forth to that purpose by the *Two Learned Antiquaries (o) Leschassier, and (p) Fustel*, whose *Reasons* herein are so clear and convincing, that as no just *Exception* can be taken to them, so are they freely acknowledged to be such, and highly magni-

f Bel. lib. 1. de Conc. cap. 4. *Provincialia Concilia sunt, in quibus conveniunt Episcopi TANTUM UNIUS PROVINCIÆ, quibus præst Metropolitanus, sive Archiepiscopus.* g *Einius ex Baronio, Not. 1. in Laod. Concil. Hoc Concilium antiqua nobilitate celeberrimum, Graecorum atque Latino-rum Scriptis celebri memoriae commendatum fuit.* \* *Ancyr. Neocæs. Gangr. Antioch. &c.* h *Conc. Nicen. can. 6. i Can. de Libel. Distinct. 20. Non convenit aliquem judicare & Sanctorum Conciliorum Canones relinquere. Quibus autem in omnibus Ecclesiasticis utimur iudiciis, sunt STATUTA Can. Apost. Nicen. Ancyr. Neocæs. Gangr. Antioch. LAODICENSIMUM, &c.*

k *Can. 2. Obsignamus etiam Canones, qui à S. Patribus nostris expositi sunt. (i. e.) à 318. Sanctis ac divinis Patribus, qui Nicæa convenerunt, iisque qui Ancyræ, Neocæs. Gangr. Antioch atque iis etiam qui in LAODICEA Phrygia, &c. Ad hæc Balsamon. Hujus præsentis Canonis perpetuo recordare. l Melch. Can.lib. 1.c. ult. Baron. Tom. 8. ad An. 692. & illum transcribens Einius, ad istud Concilium quiniseptimum. m Act. 4. Act. 11. & Act. 13. n Novel. 131. o Leschassier opusc. in Consult. de Controversia inter Papam. Paul. 5. & Remp. Venet. p Chr. Fastellus præfat. in Cod. Eccl. universæ. & Testim. præfixa atque odine recensita ante Cod. Dion. Exigui-*

fied

<sup>i</sup> Is qui Apologiam pro Pontifice scripsit adversus Consultationem Lescassierii. Consultator de conciliis Ordine & Autoritate feliciter dissipit, tenbras dissipat, nubes ensurat. c. 76. quo fied by (i) them, that stiled themselves the Pope's *Apologists*. And this maketh the *Council of Laodicea* to carry with it the force and authority of an *Oecumenical Synod*, by which it was first Received and Approved, and afterwards Numbered with all the Rest in the *General Code* of the Church.

nomine non exiguum cum apud Omnes, tum maxime apud Theologos inivit gratiam, nisi planè sint in-  
grati. Item, Apologeticus super Decreta Greg. 7. Tom. 7. Concil. Edit. Binianæ part. I. pag. 469.  
Paris. Impres. Præterea Sancta et Veneranda Synodus Chalcedonensis etiam Provincialia Concilia ante  
ipsum transacta canonizasse non Dubitatur, id decernens, Cap. I. Regulas Sanctorum Patrum per  
singula nunc usque Concilia constitutas proprium robur habere Decrevimus. Hæc autem Concilia  
ante ipsum CHALCEDONENSE legantur suisse Ancyra. Nicæsay. que et Nicano Concilio antiquiora  
traduntur. Item Gangr. Sard. Antioch. LAODICENSE; Ergo eadem et in CHALCEDONENSI Sy-  
nodo non dubitantur esse roborata. Quæ etiam cum Africanis Canonibus beatus Hadrianus Papa  
Carolo Imperatori ad Disponendas Ecclesiæ in Regno suo, Romæ tradidisse legitur.

*An. Dom*

374.

against Heresies about ten years after the time of the Laodicean Council (a) There and (b) elsewhere (thrice in all for failing) he numbreth the Books of the Old Te-  
XXII Literas, è quibus V. duplicantur. Quâ ratione quum XXII Libri numerentur, XXVII brev Account then XXII. Of Tobit, Judith, Baruch and reperiuntur, quid ex illis the Maccabees he maketh here no mention at all, nor Quinque geminatur: putâ Liber Ruth cum any where else besides. Of the Wisdom of Solomon, and Judicum Libro con- the Wisdom of the Son of Syrach he declareth expressly, jungitur, & unus ab not only that they be both "(c) Doubtful Writings, but Hœbreis censetur, 1 Paralip. cum posteriore " that they are (d) not to be counted within the Number &c. Peractâ Ennumeratione concludit. " of the Holy Scriptures (how useful and profitable so " ever they might be besides,) having never been put " into the Ark of the Covenant; \* where all the Books ΕΤΛΗΓΩ ΙΝΟΣΑΝ ΣΥ αι εινοιδύο βιβλοι, were, that may be acknowledged by us to be Canoni-

sec. Completi itaque sunt XXII Libri juxta Numerum XXII apud Hebreos Elementorum. c d' Id. Ibid. Sunt in ambiguo. Et exempli gratiâ profert. Sapientiam Syrach & Solomonis (inter ceteros,) Qui Libri (inquit) et si utiles sint & commodi, tamen in Numerum Receptorum non referuntur, neque in Arcam Testimonii repositi fuerunt. \* Which yet is not to be understood of the first Ark before the Captivi y, but of another that resembled it after. Vide Num. 105.

cal.

cal. And it needs not trouble us, if (a) Card. Perron, & (b) Gretser the Jesuit, here object Epiphanius against himself, and say, that in his Disputation (c) against Aetius (who was the master of the *Anomean Heretics*) he followeth the *New Accomp* of the *Roman Church*, and rangeth the Two Books of *Wisdom* and *Ecclesiasticus* among the rest of the *Divine and Canonical Scriptures*. For first, this is not true, that every *Writing*, which he otherwhiles calleth *Divine*, (as in another (d) place he doth the *Apostolick Constitutions*) in a large (e) and popular sense, must presently be taken in a *Strict* and *Proper* sense to be *Canonical Scripture*; between which Two there is a great difference. A *Writing* may be said to be *Divine*, that treateth of *Divine Matters*; but *Canonical Scripture* it cannot be, unless it be *Divinely inspired*, as the *Writings of the Prophets* were in the *Old Testament*, and of the *Apostles* in the *New*. And therefore S. Epiphanius not placing these *Two Books* among the *Prophets*, but putting them in a Rank and order by themselves, after the *Prophets* and *Apostles* both, cannot otherwise be understood, but that he intended them as *Writings of an inferior Class* to the former. 2. For Secondly, why did he else reckon them behind the *Apocalyps*, when they were in order of time written before all the *New Testament*? And 3. Thirdly, Why did he not add Two more to his Number of XXII (or XXVII) whereunto he confines all the *Books of the Old*? But the Truth is, that he alledged both these

per illas condemnare. d Id. Hæres. 80. 'Εν τῷ διατάξει, &c. autem Constitutiones inter Apocrypha ponit Hæres. 70. e Canus lib 5. c. 5. Sect. Ac primus. Epiphanius hæresi postremi resellenda. Apostolorum Constitutiones DIVINAM SCRIPTURAM vocat. Loquitur autem sine dubio de his Constitutionibus quæ in SACRIS BIBLIIS Scriptæ NON SUNT. Sed ALLA est illa cum Veritas ipsa LIMITATUR in Disputatione Subtilitas; ALIA cum OBITER et IN TRANSCURSU ad VULGAREM QUANDAM OPINIONEM accommodatur Oratio. Quamobrem, ut Sapientes, ita Nos hoc loco VERBIS ECCLESIASTICIS utimur, ut Eos SOIUM qui SPIRITU DICTANTE scripti sunt Libri, SACROS & CANONICOS appellemus. a Vide num. 77.

g Du Perron. Repl. lib. 1.c.50. pag. 448.

Quand Epiphane dispute contre Aetius, il suit la supputation ACCESSOIRE de l'Eglise, & met l'un & l'autre liure (les Deux Sapiences) entre les Escriptures Divines & Cononiques.

b Similiter Gretser. Def. 1.1.c.14. Nullam hic ponit differentiam inter Genesim aut Evangel. S. Johannis, & Sapientiam Solomonis.

c Epiph. Hæres. 76. contra Aetium. Quod si regeneratus esses à Spiritu Sancto, & à Prophetis atque Apostolis edocitus, oportet te diligenter inquirere à GENESI usque ad tempus ESTERÆ, per XXVII Libros V. T. (ab Hebreis ad numerum XXII redactos) per IV Evang. XIV Epist.

S. Pauli, per Acta Ap. Epistolas Catholicas S. Jac. S. Petr. S. Joh. & S. Jud. & Apocalypsi S. Johannis; Perque Sapientiam quæ dicitur Solomonis, et quæ appellatur filii Syracb, atque adeo per Omnes Divinas Scripturas, tèque

Deo Λόγον. Has autem Constitutiones inter Apocrypha ponit Hæres. 70. e Canus lib 5. c. 5. Sect. Ac primus. Epiphanius hæresi postremi resellenda. Apostolorum Constitutiones DIVINAM SCRIPTURAM vocat. Loquitur autem sine dubio de his Constitutionibus quæ in SACRIS BIBLIIS Scriptæ NON SUNT. Sed ALLA est illa cum Veritas ipsa LIMITATUR in Disputatione Subtilitas; ALIA cum OBITER et IN TRANSCURSU ad VULGAREM QUANDAM OPINIONEM accommodatur Oratio. Quamobrem, ut Sapientes, ita Nos hoc loco VERBIS ECCLESIASTICIS utimur, ut Eos SOIUM qui SPIRITU DICTANTE scripti sunt Libri, SACROS & CANONICOS appellemus. a Vide num. 77.

and other the like Writings which were never receiv'd into the Canon of the Bible,) the more to confound, and shame the *Heretick Aetius*, who could not any way defend himself; either by the *Authentick Records* of the *Old and New Testament*, or by *Other Divine Writings*, that were sometimes *Read and used in the Church*.

*An. Dom.*  
375.

LXV. In this time lived S. BASIL the Great Archbishop of *Cesarea* in *Cappadoce*; whom we may well reckon among the *Fathers*, that have strictly held themselves to the Number of *XXII Books* belonging to the *Canon* of the *Old Testament*. For in (a) the *Philocalia*, or *hard places of Scripture*, gathered by *Him* and S. *Gregory Nazienzen* out of *Origen's Works*, he propoundeth this *Question*, and answereth it as *Origen* had done before. That which *Card.*(b) *Bellarmino* objecteth out of S. *Basil* for the *Canonizing* of the *Book of Tobit*, is neither to be found in *Tobit*, nor in S. *Basil*. (c) S. *Basil* faulteth the *Rich Man*, because he had no regard to the *Precept* (let it be as *Bellarmino* addeth, The Divine Precept,) *Withhold not doing good to them that need it.* *Let not Mercy and Truth forsake thee.* And

*Philoc. c. 3. Διὰ  
τὶ κεῖ τὰ θεό-  
πνευστα βιβλία;  
Quare XXII Libri  
Divinitus inspirati?  
Resp. Quoniam in nu-  
merorum loco, &c. Neq;  
enim ignorandum est  
quod V. T. Libri (ut  
Hebrei tradunt) Vi-  
ginti & duo, quibus  
equalis est numerus  
Elementorum Hebreorum,  
non abs re sint. ut enim  
XXII Literæ introdu-  
ctio ad Sapientiam,  
&c. ita ad Sapienti-  
am Dei, et rerum no-  
titiam fundamentum  
sunt - et Introductio  
Libri Scripturæ Duo  
et Viginti.*

b Bell. de verb. Dei,  
lib 1. cap. 11. de Li-  
bro TOBIAE. S. Ba-  
silius in oratione de  
Avaritia, Sententiam ex  
Tobia D scriptam di-  
num preceptum appellat-  
e S. Fasli. homil. in

Lucam. & Serm. D  
ou au noi wiſſes, &  
Essay 58. 7. Coccii T  
Sap. cap. 8.

De Avarit. εἰναι ἔχει πινα λέγον τὸ εἰτολῆς, θύποιεν, &c. ἐλειρο-  
&c. διάθεστε αὐτινῶν τὸ ἀρτον σε. d Prov. 3. ver. 27. & 3. e  
Thesaur. lib. 6. Ars. 9. & S. Basil. de Spiritu Sancto. b Amos 5. 13. i Citar.  
As

As

As little to the purpose are the other objections that they (a) bring in favour of *Ecclesiasticus*, which they say (b) S. *Basil* believed to be written by *Solomon* himself. But they cite us such *Books* of S. *Basil*, as either be none of his, or else have no such matter in them. For in his own (c) *Works* he acknowledgeth no more then *Three Books* of *Solomon*, and nameth them, the same that we do.

LXVI. To him we joyn S. GREGORY NAZIANZEN, surnamed The DIVINE, S. *Basil*'s Contemporary, and Companion with him in his Studies. Who not only in the (d) *Collections* out of (e) *Origen*, (which they made together,) but in a *Peculiar Work* of his own besides, (which he wrote for this very purpose, and so (f) intituled it,) & hath clearly delivered himself, touching all the *Authentick, True, and Genuine Books of Holy Scripture*. Making the Hebrew *Canon* of the Old Testament, to be the *Rule and Square*, that herein the *Christians* are to follow; & counting only XXII *Books*, whereof He Numbreth XII to be *Historical*, & V *Metrical*, and V *Prophetical*; Naming them all in their Order; but making no mention at all of *Tobit* and *Judith*, or those that follow in the *New Catalogue*: which can, therefore have no other place in his *Ac-*

<sup>a</sup> Can. loc. lib. 2. c.  
<sup>b</sup> Bellarm. de verb.  
Dei, l. 1. c. 14.

<sup>c</sup> Citant *Basil.* contra *Eunomium* lib.  
4. & *Reg. fusu* dis-  
put.

<sup>c</sup> *Basil.* hom. 12. in  
Princip. Proverb.

*An. Dom. 376.*

<sup>d</sup> *Philoc. ut sup. n. 65.*

<sup>e</sup> *In quo Excerpta ha-  
bentur studiofis utilia.*

*Gr. Naz. Ep. ad Theodo-  
dorum Episcopum.*

<sup>f</sup> *Id. De veris et ge-  
nuinis Libris S. Scri-  
pturæ divinitus in-  
spiratae*, in *Libro*  
*Carm. Δέκατον*, &c.

*Suscipe Sanctorum Numerum, Noménque Librorum.*  
*Et primum Historicos bis Senos ordine, Quorum*  
*Primus adest Genes, dein Exodus, atque Levites,*  
*Et Numeri, Legisque iterum repetita voluntas.*  
*Hos Josua, Critæque, & Ruth Moabitæ sequuntur.*  
*Hinc Nonus, Decimisque tenet Gesta inclyta Regum.*  
*undecimo Annales veniunt, est ultimus Esdra.*  
*Sunt quoque Carminæ Quinque; Horum primus Job est;*  
*Proximus est huic David Rex, & Tres Solomonis,*  
*Scilicet Ecclesiastes, & Proverbia, cantus.*  
*Post hos Sanctorum mox Quinque Volumina Vatum;*  
*Ex quibus bis Sex Libro retinentur in uno,*  
*Oseas & Amos Micheas, Ioélque, Jonásque,*  
*Abdias, & Nahum, Abacuc, & Zephania,*  
*Aggæus letus, Zacharias, & Malachias.*  
*Hi primum Librum; tenet Isaja Secundum;*  
*Post hos Jeremias matris de ventre vocatus;*  
*Ezechiel Domini Robur; Danielque supremus.*  
*Hec veteris Septem ac Ter Quinque Volumina Paci*  
*Bina & Viginti Solymorum Elementa figurant.*

<sup>g</sup> *Id. Ibid. Si præter*  
*Canonical hos quid est ne germa-  
num putes.*

|| *Id. Ibid. Ne tua Codicibus fallatur Mens alienis. (Namque adscriptitii multi, falsique vagantur,*  
*Legitimum hunc habeas Numerum à Me, Lector amice.*

<sup>b</sup> Card. Perron. Repliq. l.1.c. 50. p.448.  
<sup>c</sup> Num. 56.  
<sup>d</sup> Du Perron. ib.

<sup>e</sup> Du Perron. ib.

*An. Dom.*  
378.

<sup>f</sup> S. Hieron. Ep. ad Magnum. *Nescio quid in illis primum admirari debeas Eruptionem Seculi, an Scientiam S. Script.*  
<sup>g</sup> Apud Balsam. pag. 1082. edit. gr-lat.

<sup>b</sup> S. Amphilius. Ep. ad Seleucum, inter Canonicas Epistolas a Balsamone Notat.

or *Legitimate Parts of the Bible*. Against this evident Testimony of S. *Nazianzen*, there is nothing objected, But 1. That (<sup>b</sup>) he omitteth the *Book of Esther*, which we have answered (<sup>c</sup>) before; and 2. That he (<sup>d</sup>) alledgedeth the *Book of Wisdom*, which nevertheless will not make it *Canonical*; and 3. That these *Verses* and all this *Catalogue of the True Scriptures*, is (<sup>e</sup>) falsely imposed upon him, which never any Man said before Card. *Perron*, who durst venture for a shift to say anything. But we have little reason to believe him upon his own word, wherein we find him so often failing.

LXII. Conform to the Testimony of S. *Basil*, and S. *Greg. Nazianzen*, is the *Canon* of S. **AMPHILOCHIUS**, the Metropolitan Bishop of *Iconium* in *Lycania*, an intimate friend to them both, and one of the *Fathers* that met together in the *Second General Council*. (<sup>f</sup>) S. *Ferome* say's, That of these *Three Bishops* he knows not which he should admire most, their *Secular Learning*, or their *Knowledge* in the *Holy Scriptures*. The *Epistle of Amphilius* is (<sup>g</sup>) extant, written to *Seleucus* in *Iambick Verses*, wherein he exhorteth him to the study of Piety and Learning, both *Humane* and *Sacred*. But among the *Sacred Writings* he giveth warning; that *Some* be added to them, which be altogether *False* and *Spurious*, and *some* intermixed, which do not *properly* belong unto them; and therefore that due heed be taken to distinguish well (<sup>h</sup>) between these *Three sorts of Books*. After this Admonition he reckoneth up for the *Books* of the *Old Testament* which were *Divinely inspired*, the same that *Nazianzen* had done before him;

*Quin maximè hoc quoque convenit te discere,  
Non tuto CIVIS esse credendum LIBRO,  
Qui BIBLICI prænomen augustum ferat,  
Quandoque ALSO nominati sunt Libri:  
QUIDAM INTERMEDI vel propinqui terminis  
(ut sic loquar) sunt Veritatis Dogmati.  
(intelligit sine Dubio Tobiae, Judithæ  
& similes, quos Ecclesiasticos appellamus.)  
QUIDAM SPURII, Periculosique admodum  
Tunquam Notha, sive adulterina Namisnata,*

him; and addeth, that other whiles the *Book of Esther* was named with them; (of which I have given an account before;) But other Books he

Nameth None; Concluding (after the Recital of those Books that appertain to the N. T. (a) That this is a Id. Ibid. the MOST TRUE

and CERTAIN Κανών ὁ ἐν τῷ θεοντὸν γραφῶν.  
CANON of the hic est Voluminis.  
DIVINE SCRIT

PTURES. To which (b) he that wrote the *Expurgatory Index of Rome*, & (c) *Gretser* the Jesuite, will needs make the World believe that *Amphilochius* added the *Book of Wisdom*, when in his Enumeration of *Solomon's Books* between the *Proverbs* and *Ecclesiastes* that

Addition (as they say) is manifestly to be seen. But herein they abuse both themselves and their Readers. For though the (d) *Latine Translator* nameth *Wisdom* after the *Proverbs*, yet he cannot mean the *Book of Wisdom* (unless *Solomon* wrote *Four Books*, whereof both (e) *Amphilochius* and that (f) *Latin Translator* himself say expressly, that he wrote no more then *Three*,) but must be understood (as (g) *Melito* was before) to have added that *Word* as an *Exegetical Expression* only of the *Former*. And if we consult the (h) *Greek Text*, there is not so much as the *Name of Wisdom* in it, more then that *Solomon* is called a *Sage* or *Wise Person*; which he may well be, without being the Author of a *Book* that was written many hundred years after his time. But the (i) *Translator* of this *Poem* (which was sometimes attributed to *Gr. Nazianzen*, because it was so like to his) that rendred the

*Inscriptionem Regis equidem habentia  
Sed Materiae ratione vitiissima.*

(Intelligit Apocryphos propriè sic  
Dictos, de quibus suprà num. 10. )

*ut ergo liquido bos nbris, tibi SINGULOS  
DIVINITUS INSPIRATOS numerabo Libros*

*Primùmque Prisci Fæderis Scripta eloquar.*

(*Enumerat autem Omnes qui priùs à  
Nazianzeno enumerati sunt, & addit,  
Adjiciunt ipsis Deinde ESTER aliqui.*

b Joh. Mar. Bras. in  
Indice Rom.

c Gretz. Defl. 1. c. 13.

d Trésque *Solomonis*,  
*Proverbia* (*Sapientia*),  
*Ecclesiastes*, *Canticorum Cantica*. Ex ver-  
sione *Herteri*.

e Τρεῖς δὲ αὖ Σο-  
λομῶν οἱ Αμφ.  
lo. cit. f Ut suprà. Tré-  
sque *Solomonis*.

g Suprà, num. 47.

h *Amphiloch.* ibid.  
Τρεῖς δὲ αὖ Σολο-  
μῶν οἱ Σοφεῖ.

παρεγμέναι, ει-  
κλησιαστις, Ασμα  
δ' αὐτῷ οἰσμάτων.

i Jacob. Billius a-  
pud *Nazianzenum*  
sic vertit. *Solomonis*  
etiam *Tres Libros*, *Pa-  
roimias*, *Ecclesiast.*,  
*Canticorum Cantica*.

Greek

Greek Words without any such addition of *Wisdom*,  
 e Joh. Pineda in Ecclasiasten, præfat. c. 2. hath been held to be as knowing and as wise a Man  
 Sect. 19. Itēmq; evi- as *Gentian Hervet*; and (c) Pineda (whose acknow-  
 denter confirmatur ledgment we have to the same purpose,) as con-  
*Testimonio Amphiliocibii* siderate in what he said, as ever was *Gretser*, or the *An-*  
*Episcopi Iconii*, qui in *thor of the Roman Purge*.  
*Carmine de SCRITURA LIBRIS*

LEGENDIS, cum TRES Solomonis Libros numeret, tamen Sapientiam statim post Proverbia (in  
 vrsione Herveti) simul cum Ecclesiaste & Canticis constituit. Quare necesse sit Sapientiam esse IPSA  
 PROVERBIA, nisi Quaternarium Librorum Solomonis Numerum velis efficer.

An. Dom.

380.

a S Aug. in lib. de Hæref. Epist. ad Quod vult Deum. b Philastr. de Hæref. cap. de Apocryph. Statutum est ab Apostolis & Eorum Successoribus non aliud legi in Ecclesia debere Catholica, nisi Legem, & Prophetas & Evangelia, &c. c Id. de Hæref. Prodiant. Hi Sapientie Libro utinam Syrach illius, qui scripsit post Solomōnem, id est, post multatempora, Librum unum de Sapientia.

An. Dom.

390.

e S. Chrys. homil. 4. LXIX. To these we may add (d) S. JOHN CHRYSOSTOM, the Patriarch of Constantinople, and a Man most exact in the Study and knowledge of the Sacred Scriptures. Who in his Sermons upon *Genesis* (e) in Genes. πρῶται acknowledge no other Books of the Old Testament, αἱ θεοὶ βιβλοὶ τὸ then what were first written in the Hebrew Tongue. The παλαιῶν διαθέντων Books therefore that were afterwards written (first) τῷ ἑβραιών γλώττῃ in the Greek Tongue, (as all the Books were, that are τῇ ἑλλήνιστι γνωσταὶ, now in Debate,) were with him no Canonical Books of τοῦ πατέρες ἀντίτυπον, that Testament. And again, in one of his Sermons upon the (f) Epistle to the Hebrews he reckoneth those Books σαμεν. *Omnes Divini Libri V. T. primitus Hebr. linguâ scripti fuerint, & hoc omnes nobis dicem fatentur.* f S. Chrys. hom. 8. in Ep. ad Herb. Εἴτε πρῶταν ἀντίτυπα, &c. Alium rursus virum inspiravit admirabilem, ut eas exponeret, Esdrām, inquam, & fecit, ut comparentur ex reliquis. Postea autem curavit, ut LXX eas interpretarentur. Illi Eas sunt interpretati. Advenit Christus, Eas suscepit, Apostoli Eas in omnes diffusin.

only

only to appertain to the *Old Testament*, & to be translated by the *Septuagint*, which *Esdras* left behind him. Such therefore as he left not, and such were all which we now call *Apocryphal*, neither did they translate, nor did S. *Chrysostom* acknowledg to be those Writings, which *Christ* and his *Apostles* received, and delivered over to the Catholick Church, for the *Authentick Books of Divine Scripture*.

LXX. But of all other the *Ancient Fathers*, S. *HIEROME* (who lived in the End of the fourth, and in the beginning of the fifth *Century*) is most plentiful in giving Testimony to the *Truth*, and to the *constant Religion* of the *Christian Church*, in this Matter. For herein he was the most diligent, and the most curious, among them all. A Man so highly esteemed for his knowledge and judgement in the *Scriptures*, that as his *Latin Translation* of them hath prevailed above all the rest, so his several *Prologues* before them have been generally received, and propounded in the *Latin Church* as a *Rule* (a) whereby to discern the *Canonical Books* from *others*; for which purpose, we shall find no *Bible* either *Manuscript* or *Printed* among us, (commonly set forth and used for the *Vulgar*,) wherein those *Prologues* are not added and placed in the *Front* of them all, which is at leasta a very great prejudice, (if it be not a forcing and concluding Argument,) against those Men that now Dissent from their *Predecessours*, and have made a *Canon* to condemn their own *Bibles*.

*An. D. m.*

392.

<sup>a</sup> Cajetan. in prefat. super Josuam ad Clem. 7. S. Hieronymo *UNIVERSA Ecclesiz Latina plurimum debet, non solum ob annotatas ab Eo in Libris V. T. particulatas tum adiectitias, tum ambiguias, sed etiam propter discretos ab Eodem canonicos à non canonicis. Idem in Comment. super Esther. Hoc in loco termini-*

namus *Commentaria Librorum Historialium* V. T. Num reliqui (vix. *Judith*, *Tobias*, &c.) à S. *Hieronymo* extra *Canonicos Libros* supputantur, & inter *Apocrypha* locantur, ut patet in *Prologo Galeato*. Bellam. de verbo Dei l. 1. c. 10. Sept. Postrem. Cajetanus sic argumentatur, Ecclesia eis *Libros* recipit, quos B. *Hieronymus* recipit; eos reprobat, quos ille reprobat. C. *Sancta Rom. Dift.* 15. *Beatus* auctem *Hieronymus* in *Prot. Gal.* afferit hos *Libros* *controversos non esse in Canone*. Cajetan. in 10. cap. *Estheris*. Ad limam *Hieronymi* reducenda sunt verba tam *Conciliarum* quam *Doctorum*: & juxta ipsius *Sententiam*, &c. Joh. Fr. *Picus Mirand.* de *Fide & Ord.* *credend. theor.* 5. *Testimonium S. Hieronymi* (quoad hoc) in *Ecclesia Sacrosanctum* habetur.

LXXI. For

a Artic. Eccl. Angl. 6.  
 b S. Hier. in Prolog. Galeato, five præfat.  
 in Libr. Regum-- Ita  
 XXII volumina sup-  
 putantur, quibus qua-  
 si literis et exordiis in  
 Dei Doctrina, teneva  
 adhuc et lactens viri  
 justi eruditur insan-  
 tia. Primus apud eos  
 Libri vocatur Genesis,  
 &c. Atque ita fiant  
 pariter Veteris Legis  
 Libri Viginti Duo, id  
 est, Moysis Quinque et  
 Prophetarum Octo. Ha-  
 giographorum NO-  
 VEM, quanquam  
 Nonnulli Ruth et Ci-  
 noth inter Hagiographa  
 Scriptitent, it hos  
 Libros in Suo putent  
 Numero supputandos,  
 ac per hoc esse præce  
 Legis Libros XXIV,  
 quos sub numero  
 XXIV Seniorum A-  
 pocalysis Johannis in-  
 ducit, &c. Hic Prolo-  
 gus Scripturam, quasi  
 Galeatum Prin-  
 cipium, omnibus Libris quos de Hebreo vertimus in Latinum convenire potest, ut scire valeamus

QUICQUID EXTRA HOS EST, inter APOCRYPHA esse Ponendum. Igitur Sap. quæ. vulgo  
 Solomonis inscribitur, et filii Syrach Liber, et Judith, et Tobias et Pastor NON SUNT IN CANO-  
 NE. c Idem. prol. in Libr. Solom. ad Paul. & Eustoch. Porro in eo Libro qui à plerisq; Sapientia  
 Solomonis intercibitur, et in Ecclesiastico, quem esse Jesu filii Syrach nullus ignorat, calamum tempera-  
 vi, TANTUMMODO CANONICAS SCRIPTURAS vobis emendare desiderans, et studium meum  
 CERTIS magis quam DUBIIS commendare. d Idem, Prol. in Libr. Solom. ad Chromat. & Heliod.  
 Tobie, Judith, et Maccabæorum Libris LEGIT quidem ECCLESIA, sed eos inter CANONICAS  
 SCRIPTURAS non Recipit &c. e Ibid. Sic & hæc duo Volumina legat ad ædificationem ple-  
 bis, non ad AUTHORITATEM Ecclesiasticorum Dogmatum confirmandum. f Idem. præf. in  
 Ezram. Quæ non habentur apud illos, nec de Viginti Quatuor Senibus sunt, Procul abicienda.

acknowledge

LXXI. For S. HIEROME both in these, and in  
 many other places of his Works is so clear for our  
 Distinction of the Canonical Books from those which  
 we Number among the Apocryphal, that certainly we  
 had far greater Reason to make honourable men-  
 tion of his Name to this purpose in our own(a) Article,  
 then the Masters of the Church of Rome have to preface  
 their Ordinary Bibles still with his Prologues, wherein  
 they are so often refuted. 1. (b) In his Preface upon the  
 Books of the Kings ( which he calleth his Armed Pro-  
 logue,) having recounted those Books, for the onely  
 True and Authentick Parts of the Old Testament,  
 which We do; he excludeth all the Rest from the Ca-  
 non of the Scripture. 2. (c) In his Preface before the  
 Books of Solomon, he acknowledgeth no other Book to  
 be Canonical, but what he had translated out of the  
 Hebrew Bible. 3. (d) In another of his Prologues upon  
 the same Books, he addeth thus much to the former,  
 That THE CHURCH indeed Readeth the Writings  
 of Tobit, Judith, and the Maccabees; but that She doth  
 not Receive them into the Number of Canonical Scri-  
 ptures; and(e) That the Books of Wisdom and Ecclesiasti-  
 cus are ( or ought to be ) read for Popular Edification  
 in Life and good Manners, but not for the establishing  
 of any Doctrine in the Church. 4. (f) In his Preface be-  
 fore Ezra, he rejecteth all other Writings from the Ca-  
 non of the Bible, which the Judaical Church did not

acknowledge, or belonged not to that Number, whereunto the XXIV *Elders* alluded (a) in the *Revelation* of S. *John*. 5. In his (b) *Preface* upon the *Chronicles* having said, That THE CHURCH receiveth none of the *Apocryphal Books*, he concludeth; That therefore we are to have Recourse to the *Hebrew Text*, from whence both *Christ*, and his *Apostles* took their *Testimonies*. 6. In his (c) *Preface* upon *Jeremy*, the Reason that he rendreth for omitting the Book of *Baruch*, is, because the *Hebrew Church* neither read it, nor had it among them. 7. In his (d) *Preface* upon *Daniel*, he affixeth this Note to the Stories of *Susanna*, *The Song of the Three Children*, and *Bel with the Dragon*, That the *Jews* give no credit to them, as being no parts of *Daniel's Prophecy*, nor written in their Language. 8. Of (e) *Tobit* he saith, That they cut it off from the *Catalogue of Divine Scriptures*; and (f) of *Judith*, That it was counted among the *Apocrypha*. 9. In his *Epistle to Paulinus*, having exhorted him to the study of the *Holy Scriptures*, and reckoned up all the *Books* that belong thereunto, (neither more nor less than we do,) he endeth his whole Discourse about them with this remarkable Sentence, (g) That *These Books* ought to be the *Rule of his life*, and his *continual Meditation*, being *not curios* to know or seek after *any thing* besides. 10. In his *Preface* (h) to the Book of *Esther*, he noteth, That the *Vulgar Edition* of it had contracted *many corruptions*, and that *Divers Pieces* had been *added* to it, according to Mens fancies, and conceits of what the *Persons* there na-

<sup>a</sup> Ut suprà 72. ad lit. b.

<sup>b</sup> Idem, in præf. super *Paralipom.* *Apocrypha* nescit *ECCLESIA*. Ad *Hebreos* igitur revertendum est, unde et *Dominus* loquitur & *Discipuli* *Exempla* præsumunt.

<sup>c</sup> Idem, præfat. in *Jerem.* *Librum* autem *BARUCH* Notarii ejus, qui apud *Hebreos* nec legitur, nec babetur, prætermis-  
mis.

<sup>d</sup> Idem, præfat. in *Danielem*. *Daniel* apud *Hebreos* nec *Susanna* habet *historiam*, nec *Hymnum Trium Puerorum*, nec *Belli Draconisque Fabulas*; quas nos, quia in *toto orbe* *Dispersæ* sunt, *VERU* anteposito, eisque *jugulante*, *subjicimus*.

<sup>e</sup> Idem, præfat. in *Tob.* *Librum* *Tobiae* *Hebrei* de *Catalogo* *Divinarum* *Scripturarum* *secantes*, his que *Hagiographa* (scribi debet *Apocrypha*) memorant, manciparunt.

<sup>f</sup> Idem. præf. in *Judith*. Ad *Hebreos* *Liber* *Judith* inter *Hagiographa* (*Apocry-*

*pha*) *legitur*; *cujus* *autoritas* ad *roboranda illa*, *que* in *contentionem* *veniunt*, *minus* *idonea* *judicatur*.  
<sup>g</sup> Idem Ep. ad *Paulin.* *Mani* *festissima* *est* *Genes*is, *Patet* *Exodus*, &c. (usque ad *Apocalypsin*.) *Oro te frater charissime*, *inter* *hæc* *vivere*, *ista* *meditari*, *nihil* *aliud* *nō* *esse*, *nihil* *quærere*. <sup>h</sup> Idem præfat. in lib. *Esther*. *Librum* *Esther* *variis* *Translatoribus* *constat* *esse* *vitiatum*. *Quem* *ego* *de* *Archivis* *Hebreorum* *revelans*, *verbum* *è* *verbo* *expressias* *transluli*. *Quem* *librum* *Editio* *vulgata* *lasciniosis* *hinc* *indè* *verborum* *fisiibus* *trahit*, *addens* *ea* *que* *extempore* *dici* *poterant*, *it* *audiri*; *sicut* *solitum* *est* *Scholaribus* *excogitare*, &c.

med might probably do or speak: which he therefore corrected by the *Original*, and severed them from the rest, as they now stand also distinguished both in the *Vulgar Latin Bibles*, and in *Ours.* 11. \* In his *Epistle to Leta*, giving her advice how to instruct her Daughter in godly and religious Exercises, his directions are to have her altogether kept unto the *Diligent Reading* of the *Holy Scriptures*, rehcarsing them in that order which he thought most fit for the same purpose. But among them all he specifieth nothing either of *Tobit*, or *Judith*, or *Wisdom*, or *Ecclesiasticus* &c. giving warning, That heed be taken of all *Apostrophal Writings*, and that they ought never to be read without great *Wariness* and *Prudence*. 12. In his *Commentary* upon (a) *Ezechiel*, (which he wrote in his old Age,) he declareth himself to be of the same mind herein, which he had always professed before. 13. Lastly, (omitting sundry other places that might be alledged,) in his (b) *Apologie* against *Ruffin*, he avoweth what he had formerly said and written in his *Prologues* concerning this matter.

¶. *Caveat OMNIA APOCRYPHA*, & si quando ea, non ad Dogmatum veritatum, sed ad signorum reverentiam, legere voluerit, sciat non eorum esse, quorum Titulis prænotantur, multaque his ad mixta VITIOSA, & grandis esse prudentiae Aurum in Luto querere. a Idem, in *Ezech. cap. 43.* Gradus hujus Propitiatorii, vel *XXIV Libri V. T.* Debent accipi qui habebant Cytharas in *Apocalypsi* *Johannis*, & Coronas in *Capitibus suis*, vel &c. b Idem, in *Apol. 2. contra Ruffinum*. Omnes Prefatiunculae *V. T.* quarum ex parte *Exempla* *subjici*, huic Rei *Testes* sunt; & superfluum est, quod in ille dicendum est aliter quam ibi dictum est, scribere. *Incipiam* igitur *á Genesi*, cuius *Prologus* talis est, &c.

LXXII. The *Exceptions* that are made against all these *clear Testimonies* of S. *Ferome*, I find to be Six. 1. (a) That he speaketh not so much here according to his *own mind*, or the *Canon* of the *Christian Church*, as he doth according to the *Account* and *Canon* of the

<sup>a</sup> *Catharin. contra Caletanum. Sect. de Libr. Maccab. Co ster in Ench. de Lib. Canon. Coccius in Thes. Tom. 1 6. a. 4*

*Canus in Locis, lib. 2. c. 11. Mar. Victor. in Schol. ad Ep. 116. Hieronymi. Non refert) in quinque hi omnes) quod in *Canone* illis controversos *Libros* non esse in *Canone*, quia de *Hebraeorum Canone*, non de *Ecclesiæ Canone* id intelligit.*

*Ferme*

Jews only. 2. (b) That he *varieth* in his *Number* of the *Books*, and is not *constant* to himself, sometimes reckoning XXII, & otherwhiles XXIV belonging to the *Old Testament* 3. (c) That when he wrote all these *Passages*, which we have cited, he was not yet come to the *Maturity* of his *Studies*; being at first, upon his great affection that he had to the *Hebrew Tongue*, and his familiar *Acquaintance* with the *Jews*, (by whose help he *translated* the *Bible*,) brought to say, what he did, against the *Books* now contested, which, upon better *advice* taken about them, he would not defend, or maintain any longer. 4. (d) That he rejected no less the *Epistle to the Hebrews* belonging to the *New Testament*, then he did the *Books of the Maccabees*, &c. appertaining to the *Old*: and that therefore his *Authority* is no more to be regarded against the *One* then it is against the *Other*. 5. (e) That the *Church* had not at this time *determined* what the *Canon* of the *Scriptures* should be, or at least that he had not heard of it so soon: For when he was told, that the *First General Council of Nice* had *Canoniz'd* the *Book of Judith*, he began presently to *translate* it, and receive it into the *Bible*. 6. (f) That having been afterwards more exactly *instructed*, he *changed* his *mind*, and *retracted* all that he had said before. For in his *Apologie* against *Rufin*, he *correcteth* what he had formerly written to the *prejudice* of those *Pieces* that are annexed to *Daniel*; in his *Preface* upon *Tobit*, he *revoketh* what he had else where *affirmed* concerning the *Perfection* of the *Hebrew Canon*; In his *Prologue*

general, & en particulier, tout ce qu'il avoit *escrit* en ces trois *Prologues*. Car en son *Apologie* contre *Rufin* il corrige ce qu'il avoit dit au *prejudice* des *fragmens de Daniel*; En son *Prologue* sur *Tobie*, ce qu'il avoit dit en general pour la *perfection* du *Canon des Hebreux*; En son *Prologue* sur *Judith* & en son *Exposition* du *Pseaume 44*: ce qu'il avoit *escrit* au *prejudice* du *Livre de Judith*; Bref en son *Commentaire* sur le 23. d'*Esaie*, ce qu'il avoit *escrit* auparavant contre l'*autorité* des *Maccabees*.

<sup>b</sup> Gretser. de s. lib. 1<sup>e</sup>.  
Cocc. Thes. l. 6. Co-  
effet. Apolog. p. 107.  
En adjoustant au ca-  
non des Hebreux deux  
Livres.

<sup>c</sup> Cird. du Perron,  
Repliq. contr. le Roy  
d'Angleterre, lib. 1.  
chap. 50. S. *Jérôme* a-  
vant la parfaite, Ma-  
turin de ses *Etudes*--  
fut induit à remuer  
cette pierre par le com-  
merce qu'il avoit avec  
les Juifs de la Pa-  
lestine, &c.

<sup>d</sup> Card. Perron. ibid.  
S. *Jérôme* éclipse les  
Maccabees du *Viel*  
*Testament*; Mais aus-  
si il esbranle quand et  
quand l' *Epistre aux*  
*Hebreux* du *Canon*  
du *Nouveau*. Et Pour-  
tant si son autorité  
vaut pour l' exclusion  
de l' une de ces pieces,  
aussi vaut elle pour  
l' infirmation de l' au-  
tre.

<sup>e</sup> Marian. Victor. in  
Epist. III. Hieron.  
Sixtus Senensis l. 8.  
Bibl. hær. 9. Melch.  
Canus in loc. l. 2. c. 11.  
Bell. de v. Dei, lib.  
1. c. 10. Sect Admitto

<sup>f</sup> Card. Perron ubi  
suprā. S. *Jérôme*,  
Lestant depuis plus ex-  
actement instruit de la  
vérité du sens de l'E-  
glise, changea d'avis  
& retracta & en ge-

upon *Judith*, and in his *Exposition* of the *Psalms* he retracteth what he said before against the *Book of Judith*. And in his *Commentary* upon *Esay*, he amendeth his former judgment concerning the *Maccabees*. As much likewise do \* they object against him, for the *Books of Wisdom* and *Ecclesiasticus*.

\* Coccius Thes. lib. 6. a 17. Bellarm. de verb. Dei. lib. 1.c. 14.

a. S. Hier. Prol. in *Libros Solom. ECCLESIA legit quidem Judith, Tobie et Maccab. Libros, sed eos inter canonicas Scripturas non recipit. Sic Panaretum filii Syrach, & Pseudoepigrapham Sapientiam Solomonis legat (eadem ECCLESIA) ad aedificationem PLEBIS, non ad veritatem ECCLESIASTICORUM Dogmatum confirmandum. Similiter, in Prol. Gal.*

b Bellarm. de verb. Dei. l. 1. c. 10. Seft. Respondent. Respondent aliqui B. Hieronymum *SOLUM dicere hos Libros non esse canonicos apud Iudeos, at certe in Prol. Gal. simul cum ipsis Libris V. T. numeratis Librum Pastoris, qui est N. T. & omnes SIMUL dicit* bers maketh no difference or augmentation of the nos esse in Canone.

Non rigitur de Canone Iudeorum tantam laquitur, &c. Admitto igitur Hieronymum in ea fuisse opinione. c Rom. 3. 2. Quia credita sunt illis Eloquia Dei. Rom. 9. 4. Quorum Adoptio est. & Gloria, & Testamentum, & Legislatio, & Promissi, Origen, Prol. in Cant. A quibus Eloquia Dei ad nos translata sunt

LXXIII. But all these *Exceptions* will not serve their turn ; and there is not one of them, that is of force enough to invalidate S. *Ferome*'s former *Testimonies*. 1. For First, the *Exception* which they make concerning the *Canon of the Hebrews*, (whereunto they would have his words so to relate, as if that *Canon* were different from the *Canon of the Christian Church*,) is but a *vanity* of those men that know not what else to say : For besides (a) S. *Ferome*'s own express words to the contrary, we have the acknowledgment of (b) *Card. Bellarmine* himself, that herein S. *Ferome* can be no otherwise taken, then to have declared his mind as well concerning the *Canon of the Church*, as the *Account* and *Rule* of the *Synagogue*, which for the *Old Testament* ought not to vary one from the other : Nor was it then, or is it now in the power of all the *Churches* in the World, to make any Book *Canonical* to the (c) *Christian* which had not been formerly so to the *Jews*, from whom we must Derive all the *Ancient Scriptures* we have. S. *Ferome*'s allegation therefore of the *Hebrew Canon* in this point, is a forcible Argument used by him (as it is by all the *Fathers* before) to justifie the *Canon* of the *Christian Church*, which herein had no other to follow but the *Hebrew*. 2. The variation of his *Numbers* maketh no difference or augmentation of the

Books. Some counted *Ruth*, and the *Lamentations* by themselves; some joyned the *One* to the Book of *Judges*, & the *Other* to the Prophecy of *Jeremy*. When these Books were severed, the Total made XXIV; when they were put together, the Number of all was no more then XXII; whereof (a) S. *Jerome* giveth an account in his *Prologue* upon the *Kings*; as likewise he doth of them, that otherwhiles reckon XXVII Books belonging to the *Canon*; which are in substance the same with the former. And take which of these *Three Numbers* we will, they are all *Exclusive* of those other Books, that we reckon among the *Apocryphal*; and leave no Room for *Card. Perron* to come in with his (b) Two Books of *Tobit* and *Judith*, who knew well enough (but that he intended to amuse his Reader) how to have made up the Number of XXIV, without them. 3. As to the *Maturity* of S. *Jerome's Studies*, He was no less then LXIII years old (c) when he translated the *Bible*, & wrote those *Prologues* that are now set before it; having been formerly brought up under the best (d) Learned Men of the World that flourished in his time, and living in great honour (e) and estimation among them all. Nor can it be reasonably imagined, that at *these years* he should be ignorant in the *Canon of the Scriptures*, (that were then generally received by the *Church*,) who at the same time had not only *translated* them, but wrote so many *Illustrations* and *Commentaries* upon them, being in that

a S. Hier. in Prol. gal. supra citato. Ita fuit pariter V. T. Libri XXII. id est, &c. quanquam non nulli *Ruth* et *Cinoth* in suo putent Numero suppeditandos, ac per hoc esse Prisca Legis Libros XXIV, &c. Porro Quinque Literæ duplices apud *Hebreos* sunt; unde et Quinque à Plerisque Libri Duplices astimantur, *Samuel*, *Malachim* (id est *Reges*,) *Dibrehatomim* (id est, *Paralipomen.*) *Esdras* et *Jeremias* cum suis *Lamentationibus*. Hi separatim sumptii faciunt cum reliquis XXVII. b *Du Petron* lib. 1. cap. 50. c S. Hier. de *Scrip. Eccl.* usque in præsentem Annum, id est, *Theodosii Præcipis* XIV. (qui incidit in A. D. CCCXCII.) *hec scripsit*, &c. N. T. *juxta Græcam fidem reddidi*, *Vetus* *juxta Hebraicum* *transluli*, &c. d *Didymus Alex. Gr. Nyssenus Gr. Nazianzenus.* & *Eugagr. Antioch. Amphiloc. Icon. Damasus Rom. Ambros. Mediol. Augustinus Hipp. Fl. Luc. Dexter.* Et alii quam plurimi, inter quos *Paulinus Nol.* & *Chronatius Aquil. Episcop.*

behalf more curious and diligent, then in any of his other Studies. But let it be, that he came to a greater *Maturity of Judgement* in his later time, yet if that *Maturity* of his judgement in other *Matters*, altered not his former assertions in *this Particular*, what advantage hath the *Exception* of the *Cardinal* got against him? Then what time will he assign for the *Maturity* of *S. Jerome's Studies*? ) will the *Cardinal* go by his own *Age*, or whose else? ) For when he wrote his

(a) *Prologues* upon *Tobit* and *Judith*, he was not much *Older* then when he wrote (b) his *Prologues* upon the *Kings* and the *Proverbs*; nor was it above *Five* years following, (c) when he is said to have written his pretended *Comment* upon the 44<sup>th</sup> *Psalm*. *Two* years after this, he wrote (d) against *Ruffin*; and *Seven* years after that, (e) he wrote his *Notes* upon *Esay*; which was *Eleven* years before his (f) *Death*. More times or *Writings* then these, wherein *S. Jerome* manifested the *Maturitie and perfection of his Judgment*, Monsieur *du Perron* assigneth not: And let any man take which of these he will, he shall be never the nearer to that purpose, for which they are produced. For *S. Jerome* both in these, and in some *Other Writings* of a later *Date* then these, besides divers that he wrote about the *same time*, was all ways *constant* to himself, and to his dying day *retracted* nothing of what he said before concerning the *Doubtful* and *Apocryphal* condition of the *Books* now contested between us: which I shall by and by making evident in our *Answer* to the\* *Sixth Exception* against him. In the mean while his desire of knowledge in the *Hebrew Tongue*, and his *Conversing* for that purpose with the *Learned Masters* among the *Jews*, was so far from being any *Reproach* to him, that above all the *Latine Fathers* he hath most deservedly been *commended* and *honoured* for it ever since: And to whom should he rather have gone for the *Original*

a Which is one of the times assigned by the *Cardinal*, for the perfection of *S. Jerome's Studies*.

b Anno 392.

c Which is another of the times named us by the *Cardinal*.

d Anno 402. Which is the *Cardinal's third writing* assigned out of *S. Jerome*.

e Anno 409. Which is the *fourth time* set forth by the *Cardinal*.

f Anno 420. *Atatis sue* 91.

\* *infra.*

ginal Books of the Old Testament, then to those whom the Apostles and all their Successors in the Church before him, had acknowledged to be the First || Depositaries that God appointed to keep † and preserve his Oracles ? 4. That S. Ferome rejected the Epistle to the Hebrews from the Canon of the New Testament, no less then he did the Maccabees and Tobit, &c, from the Old, is an Assertion more bold then trae; for his Authority is express in rejecting the One, and so far \* from excluding the Other, that oftentimes he cites (a) the Epistle to the Hebrews under S. Paul's Name, and urgeth it as an Authentick Book of the New Testament which he never did the contested Books as any True Parts of the Old. Nor did he ever doubt of that Epistle (b) himself, but said only, that some(c) others doubted of it, and that divers of the Latine Church received it not, (as they of the Greek Church always did,) who being but certain † Particular and Private Men, and they also doubting rather of the(d) Author, then of the Epistle, make little or nothing against it. But as for Tobit and Judith, with the rest of that Order, we have not only S. Ferome, or some other Particular Persons, but the Universal Consent of Jews, Greeks, and Latines and all, to exclude them from being any the True, and Authentick Books of the Ancient Scriptures. 5. To say, that the Church had not yet determined what their Canon of Scripture should be, is to deny the Catholick Testimony of the Church, and the Common Consent of those Fathers (before alledged to the contrary,) who

scribit Ecclesiæ, Octava ad Hebreos à Plerisque extra numerum ponitur. † S. Hier in arg. super. Epistola ad Titum. Hereticisunt qui eam repudiârunt. Vide Thomam super ea, Epistola. d Idem, de Scrip. Eccl. Epistola autem qua fertur ad Hebreos non ejus creditur propter stylis sermonisque distantiam, sed vel Barnabe juxta Tertullianum, Lucae juxta Quosdam, vel clementis Rom. quem ALIEN sententias PAULI proprio ordinâsse Sermone, vel certè quia PAULUS scribebat ad Hebreos, & propter invidiam sui apud eos nominis, Titulum in principio salutationis amputaverat, scriperat ut Hebreus Hebreis hebreicé, id est, SUO ELOQUIO disertissimé, &c.

knew

|| Rom. 3. 2.

† S. August. contrâ Faustum lib. 12. c. 22.

Et quid est aliud hodieque gens ipsa Iudeorum nisi quedam SCRINARIARIA Christianorum, bijalans.

Legem et Prophetas ad Testimonium ECCLESIAE? Idem in Enarr. Psal. 40. Iudæi

tanquam CAPSARII Nostri sunt. Nobis Codices portant. Et in

Psal. 56. Librarii nostri facti sunt, quomodo solent servi post Dominus Codices ferre.

\* S. Hier. Epist. ad Dardanum. Nos et Apoc. & Ep. Pauli. ad Hebr. recipimus.

a S. Hier. adver. Jo-  
vin. 1.2.c.2. Com. in  
S. Matth. lib. 3.c.21.  
Com. in Galat. lib. 3.  
c. 1. Com. in Titum.  
lib. 1.c. 2. Epist. 126.  
ad Evag.

b Canus. loc. lib. 2.

c. 11. Negamus His-  
toronymum anticipitem-  
hoc loco (quod illi  
FALSISSIME im-  
pingitur) babere sen-  
tentiam. c S. Hier.

Ep. ad Paulin. Paulus Apostolus ad 7.  
S. Hier in arg. super.

Epistola ad Titum. Hereticisunt qui eam repudiârunt. Vide Thomam super ea, Epistola. d Idem, de Scrip. Eccl. Epistola autem qua fertur ad Hebreos non ejus creditur propter stylis sermonisque distantiam, sed vel Barnabe juxta Tertullianum, Lucae juxta Quosdam, vel clementis Rom. quem ALIEN sententias PAULI proprio ordinâsse Sermone, vel certè quia PAULUS scribebat ad Hebreos, & propter invidiam sui apud eos nominis, Titulum in principio salutationis amputaverat, scriperat ut Hebreus Hebreis hebreicé, id est, SUO ELOQUIO disertissimé, &c.

knew better then these late *Exceptors*, what the *Church* had then *Determined* herein. (I understand *Determining* here after that manner whereof the *Church* was capable, which was to *Determine* the Reception of no other *Books* properly belonging to the *Holy Scriptures* then such \* as the *Apostles* of *Christ* had left behind them; For the *Church of God* in those days took no such *Sovereign Authority* upon them, as the *Church of Rome* doth in these, to *Determine* what *Books* shall be *Canonical Scripture*, and what not, at their own will and pleasure;) But were their ingenuity as good as their knowledge, they would never make this *Exception*: For before S. *Ferome*'s time, they may read it in S. *Cyril* that the *Church* was very well assured, what precise (a) *Canon of Scripture* hath been *Determined* and left among them by their *Ancestors*. In S. *Greg. Nazianzen* they may read it in express Terms, that the *Number of the Books* by him assigned to the *Old Testament*, ought to be so *Received*, as a Matter (b) judged or *Determined* in the *Church*. In the *Council of Laodicea* they may read (c) the *Canon* and *Determination* it self; and such a *Determination*, as by the acknowledgment of *Cardinal* (d) *Baronius*, excluded both the *Book of Judith* and others out of the *Canon*. In (e) *Philoquinam* *SINT V. lastrius* they may see as much. And if all this will not suffice them, they may read it afterwards in S. *Augustine* himself; who tho he were present at the *Council of Carthage* (hereafter to be considered, yet

a S. *Cyril. Cat. 4.* *suprà citat. num. 58.*  
b *Disce quoque studiosè ab ECCLESIA*  
c *LIBR I.* *Neque mihi legas Quicquam Apocryphorum*  
d *Divinas lege Scripturas V. T. LIBROS XXII, quos LXXII*

*Interpretes translulerunt. HOS SOLOS meditare. Hi sunt quos in ECCLESIA SECURE legimus. Multo prudentioris te erant APOSTOLI, VETERESQUE ILLI EPISCOPI, ECCLESIAE ANTIQUITATES, qui hos tradidierunt. Tu ergo, cum sis filius ECCLESIAE, LEGES & INSTITUTA PATRUM ne evertas, corrumpas. b Suprà num. 66. S. Gr. Naz. de veris & genuinis Libris S. Script. à Deo inspiratæ. Δέχουσσε τὰ τον ἐμέο τὸν ἔνεπτον φίλα ἀεριθεόν. c Suprà num. 59. Canonicici Libri V. T. quos solos legere in ECCLESIA aportat, HI SUNT, &c. d Baron. Annal. Tom. 4. in Append. In serie Canonicorum Librorum Liber Judith à Patribus Laodiceæ congregatis xplosus est à Canone, una cum nonnullis aliis. e Phil. de statu. STATUTUM est ab Apostolis & eorum SUCCESSORIBUS, non aliud legi in ECCLESIA debere CATHOLICIS, &c.*

did

did he never imagine (as these Men do,) that the *Canon of Scripture* was never *Determined* before the time of *that Council*, but he firmly believed, (as we do,) that (a) the *Apostles* had *Determin'd* it long before, and that the *Church* by *continual Succession* after them had in like manner *receiv'd* and *confirm'd* it. That the *Council* of *Nice* had this *Canon* certain and indubitate among them we make no question; but that they *Determin'd* there the *Book of Judith* to be *Canonical*, (which was not in their power to do, unless it had been *Canonical* before,) or that *S. Ferome* knew not of it, till he was past *LXIII* years old, is a matter altogether improbable, and we have said enough against it already. 6. Of *S. Ferome's Retractations* we can read no where else, but in a *Feigned* (b) *Letter* written to that purpose, and in *Monsieur Du Perron*, who never read any such *Retraction* in *S. Ferome* himself. 1. For First, in his *Apologie* against *Ruffin* concerning the *Histories of Susanna and Bel*, which in his *Preface* upon *Daniel* he had said before to be esteemed by the *Hebrews* but as *Fabulous* or *Parabolical Narrations*, so far was he from *Retracting* what he had said, that he says it (c) *over again*. And though he related rather (d) *their sence* of these stories, then *his own*, (for he held them not to be such *Fables*, as they did, but thought them fit enough, as good and useful (e) *Parables*, to be *read* in the *Church*,) yet for all that, he did not account them to be any *Parts* of the *Canonical Scriptures* divinely inspired; nor did *Ruffin* himself plead

cas *Mutasse Sententiam*, &c. Ib. *Cur me non suspiciunt Latini mei*, qui, *Inviolata Editione* veteri, *ita novam condidi*, ut *Laborem meum Hebreis*, et *quod his maius est*, *apostolis auctoribus probem*? c *Hier. Apol. 2. adversus Ruffin.* *Quod autem refero quid adversum Susanne Historiam, et Hymnum trium Puerorum, et Belis Draconisque fabulas, que in Volumine Hebreico uon habentur, Hebrei soleant dicere, qui me criminatur stultum, se Sycopahntam probat.* d. Id. ib. *Non enim quid ipse sentire, sed quid illi contra nos dicere soleant explicavi.* e *Apud eundem To. 3. Homil. 1. Orig. in Cantic. eodem interprete; Hec si non spiritualiter intelligantur, nonne fabulae sunt? nisi aliquid habeant secreti nonne indigna sunt Deo?* Et *præf. in Libr. Solom.* *Legit quidem Ecclesia hujusmodi Libros, sed et inter Canonicas Scripturas non recipit*, &c.

a *S. August. contra Faust. Manich. l. 11.*  
c. 5. *Distincta est a posteriorum Libris excellētia canonicae autoritatis V. & N. T. que apostolorum confirmata temporibus per Successiones Episcoporum, & Propagationes Ecclesiarum tanquam in sede quadam sublimiter constituta est, &c.*

b *S. Hier. Apol. 2. adv. Ruffin.* *Scribit frater Eusebius, se apud Afros Episcopos, qui propter Ecclesiasticas causas ad Comitatum venerant, Epistolam quasi mea Scriptam nomine reperisse, in qua agerem Penitentiam, & me ab Hebreis in adolescentia induitum esse testatur, ut Hebreæ Volumina in Latinum verterem; in quibus nulla sit veritas.*

*Quod audiens obstupui, &c. Ib. Ponam & aliud Testimonium, renunc me rerum necessitate compulsum, dicas Mutasse Sententiam, &c.*

¶ Dixi enim alioquin,  
et ex eo quod afferui,  
Porphyrium contra  
Danialis Prophetiam  
multi dixisse, voca-  
nique hujus rei testes,  
Contra Russin. A-  
pol. 3.

a S. Hier. præf. in Da-  
niel. Eusibius &  
Apollinarius pari sen-  
tentiâ responderunt,  
&c. unde et nos ante  
annos plurimos cùm  
vertiremus Danielim,  
has visiones obelo pre-  
notavimus, significan-  
tes eas in Hebræo non  
haberi. Et miror quo-  
dam μεμψυχισεσ  
indignari mihi, quasi  
ego decurtaverim Li-  
brum, cùm Origines, &  
Eusebius, et Apollinarius,  
aliique Ecclesiastici  
viri et Doctores Græ-  
cæ, has at dixi Visio-  
nes non haberi apud  
Hebræos fateantur,  
nec se debere respondere  
Porphyrio pro his, quæ  
nullam Scripturæ s.  
Autoritatem præbeant.  
b Idem Apol. citata.  
Qui istiusmodi Ne-  
nias conjectatur, &  
Scripturæ Hebraicæ  
veritatem non vult  
recipere, audiat liberè  
proclamantem, Nemo  
enim cogitur legere  
quod non vult.

(i.e.) Præfat. suam c Idem ad Chrom. & Heliod. præfat. in Tobiam. Mirari non desino  
Exactionis vestre instantiam, Exigitis enim ut Librum Chaldeo Sermone conscriptum ad Latinum  
stylum traham, Librum utique Tobiae, quem Hebræi de Catalogo Divinarum Scripturarum secantes, his  
quæ Hagiographa (legere oportet Apocrypha) memorant, mancipârunt. Feci satis desiderio vestro, non  
tamen meo studio. Arguunt enim nos Hebræi, et imputant Nobis, contra suorum canonem Latinis au-  
ribus ista transferre. Sed melius esse judicavi Pharisæorum displicere judicio, et Episcoporum iussioni-  
bus deseruire, institi ut potui. d Idem præf. in proverb. Librum Tobiae legit quidem ECCLESIA,  
sed eum inter Scripturas Canonicas non recipit. e Præf. citat. in Tob. Librum Tobiae iis quæ Ha-  
giographa memorant, mancipârunt Hebrei.

for them to that degree ; but he appealeth to || what  
he had formerly noted against Porphyrie out of Ori-  
gen Eusebius and Apollinarius, together with other fa-  
mous men in the Church, (a) who held not themselves  
bound to answer for these stories, that had no Authority  
of the Holy Scriptures ; And in the end he concludeth  
for the (b) Verity of the Hebrew Bible, and that Copy of  
Daniel's Prophecie, which they only allow, not with-  
out some indignation against those men, that will not  
rest, and be contented with it. 2. Secondly, In his  
Preface upon Tobit he (c) yieldeth to the desire of cer-  
tain Bishops that importuned him to translate that  
Book out of Caldee into Latin contrary to the mind of  
the Jews, who did not only exclude it out of the Scri-  
pture Canon (wherein S. Jerome joyn'd with them,) but  
were utterly against the Translating and the Use of  
it at all, (wherein he disagreed from them,) choosing  
rather to please his friends, and to follow the mind  
of those Bishops that were instant with him for that  
purpose, then to content the Rabbins that so eagerly  
opposed it. For he accompted the Book to be a good  
and a holy Book, though he held it not to be Cano-  
nical, no more then the (d) Church of his time did. And  
so far is he from Retracting any thing here, that in sa-  
tisfying the desire of others, he professeth freely, that  
he did not so well satisfie himself in the traducti-  
on of such Books, as belonged not to the Canon of  
the Bible : For that either he, or the Jews reckoned it  
among the (e) Hagiographa (which is the Third Classe

of the true Books appertaining to the *Old Testament*,) as the word is now *Printed*, or was formerly *Written*, in the Copies now given us of S. *Ferome*'s *Prefaces* and *Epistles*, this is a contradiction in (f) *adjecto*, & a most manifest *Error* in the *Scribe* plainly confess so to be both by (g) the *Ordinary* and *Interlineary Gloss*, and

*Tobiae* & *Judithæ* prologis dicitur, quod apud *Hebreos* inter *HAGIOGRAPHA* leguntur, quia *MANIFESTUS ERROR* est; & *APOCRYPHA*, non *HAGIOGRAPHA* est legendum. Quia Error in omnibus quos viderim Codicibus invenitur, & inolevit (ut puto) ex pietate & Devotione Exscribentium, qui Devotissimas Historias horrebant anumerare inter *Apocrypha*. Nam quod hic Error multis retro annis Codices occupaverit, ostendit Magister *Historiae Scholastice* Petrus *Comestor* in *Historia Judith*, ubi dicit: *Hic Liber agud Chaldaeos inter Historias computatur, & apud Hebreos inter Apocrypha; quod dicit Hieronymus in Prologo, qui sic incipit, XXII Literas. Si ergo alicubi in Prologo super Judith legitur inter Hagiographa vitium Scriptoris est.* --- Nam quum Hieronymus in *Prol. Galeato* post Enumerationem *Canoniconum Librorum* dicat, " *Hic Prologus Scripturarum quasi Galeatum Principium omnibus Libris, quos de Hebreos vertimus in Latinum, convenire potest, ut scire valeamus quicquid extra hos est, inter Apocrypha esse ponendum; igitur Sap. que vulgo Solomonis inscribitur, & Liber Iesu filii Syrach, & Judith, & Tobias, et Pastor non sunt in Canone; quomodo credendum est illum postea in illis prologis scripsisse INTER HAGIOGRAPHA, et sibi ipsi contradicere?* Si quis præterea libratori examine Hieronymi verba in dictis Prologis perpenderit, animadvertiset illum scripsisse *APOCRYPHA*, non *HAGIOGRAPHA*. Dicit enim in Prologo *TOBIÆ*; " *Exigitis ut Librum Caldeo Sermons conscriptum ad Latinum stylum traham, Librum utiq; Tobiae, quem Hebrei de Catalogo Divinarum Scripturarum Secantes his, que APOCPHA memorant, manciparunt. In Judith autem ait, Apud Hebreos Liber Judith inter APOCRYPHART legitur, cuius autoritas ad roboranda ea que in contentione veniunt, minus idonea judicatur. cum itaque dicat Hebreos Secare Tobiam de Catalogo Divinarum Scripturarum, et Judith auctoritatem minus idoneam judicari; si inter HAGIOGRAPHA numeraret, et non inter APOCRYPHA, contraria videretur in eodem loco scripsisse. Sed, ut dixi, Scriptores hoc nomen APOCRYPHA horrentes devotione ac pietate quâdam, rejeclit APOCRYPHA, HAGIOGRAPHA Scripserant. Glossa ordinari. in exposit. Prol. B. Hieron. in Libr. Tob. ad verbum Apocrypha. vel Hagiographa. Alia Litera habet apocrypha quod melius est, quia Hieronymus in Prologo Galeato numeratis Libris Canonici, inter quos iste non est, insert. Quicquid extra hos est, inter Apocrypha est computatum. Et postea, Glossa quædam scribitur super istum locum, que talis est: Potius & Verius dixisset inter Apocrypha; vel largè accipit Hagiographa, quasi Sanctorum Scripta, &c.*

by *Comestor*, (a) *Hugo the Cardinal*, (b) *Brito*, (c) *Tostatus*, (d) *Driedo*, (e) *Catharin*, and (f) *Others*. Moreover after this *Preface* written upon *Tobit*, S. *Ferome* both in his *Proeme* upon *\*Fanias*, and in his *Commentaries*,

log. *Galeat*. quæst. 29. d *Driedo*, lib. 1. de *Scriptura* S. cap. 4. e *Catharin*. *Annotat.* adv. *Cajetan*. p. 48. f *Gars. Calarza Hisp. Episcopus Cauriensis*, *Instit. Evang.* l. 4. c. 1. *Ether*, *Tobias*, *Judith*, *Baruch*, &c. --- Quos omnes *Veteres Orthodoxi Patres* primitus, *Apocryphos* nuncuparunt, ut auctor est *Hier.* in *Prol. ad Tob.* & *Judith*; quanvis in Codicibus mendum est; & pro *Apocryph. Hagiograph.* leguntur, &c. Legendum igitur *Apocrypha*, que minoris certitudinis sunt. \* *S. Hier.* *Proem.* in *Jonam* circa Annum 398. Liber quoque *Tobie* licet non habeatur in *Canoniz*, tamen quia usurpatur ab *Ecclesiasticis viris*, tale quid memorat.

<sup>a</sup> *Hugo Cardinal.* in *Prolog.* *Super Tobiam.*

<sup>b</sup> *Brito* in *Exposit.* *Prologi.*

<sup>c</sup> *Tostatus* in *Pro-*

*a* In Dan. c. 8. *Si cui tamen placet Tobie Librum recipere. Circa An. 400.*

*b* Lib. 13. in Ezech. circa Annum 412. *Viginti Quatuor Libri Veteris Instrumenti Et, In historia vero sunt Moysi 5. Libri, et Josua, et Indices, Ruth quoq; et Esther Sam. & Reg. Paralip. & Ezra juncto sibi pariter Nehemiah. Alios non numerat.*

*c* Præf. in Judith. *Postulationi vestrae immo Exaltationi acquisivi, & sepositis occupationibus, quibus vehementer arctabat, huic unam lucubrationem dedit.*

*d* Accipite Judith viuam, castitatis exemplum, &c.

*e* Ibid. *Quia hunc Librum Synodus Nicena in Numero Sanctorum Scripturarum legitur computasse.*

*\* Dion Carth. in Tob. Extensem sumendo Scripturas... & infra ad lit. d.*

*f* Ibid. *Apud Hocceos Liber Judith inter (non Hagiographa, — Vide quæ annotata sunt ad pag. 83. — sed) Apocrypha legitur.*

*g* Ibid. *Cujas auctoritas ad roboranda illa, quæ in contentione veniunt, minus idonea judicatur.*

*h* Stapl. de Princip. fid. l. 9. c. 12. *Istud S. Hier. tantum ex fama referre videtur, idemq; alibi de eodem Libro dubitat. Eras. in Censura præfat. Hier. in Judith. Non affirmat aprobatum fuisse hunc Librum in Synodo Nicena, sed ait. Legitur computasse. Idem, in Epist. Hier ad Furiam. An vere Decretum fuerit, dubitare se subsignificat, cum ait, Legitur computasse. Lindan. panop! l. 3. c. 3. Quod mihi dubitatis suspicionem subindicare videtur.*

upon (a) *Daniel* and (b) *Ezechiel* declareth himself to be of the same mind, which he had profess'd before in his *Prologues*, as well touching this *Particular Book*, as others of the like condition. 3. Thirdly in his *Preface* upon *Judith*, for ought that can be seen there, he revoketh nothing: and though the (c) *Request* of his Friends was so pressing and urgent upon him, that at last he condescended to their desires, and translated that Book out of the *Caldee* (wherein it was first written) into the *Latin Tongue*, which he did the rather, because there were good (d) *Examples of Piety, Chastity and Magnanimity* in it, and because the same (e) went, that the *Council of Nice* had *numbred* it among other *Holy Writings*; yet all this makes it not *Canonical Scripture*, nor did he ever acknowledg it so to be. For there may be many *Excellent Rules and Examples of virtuous Actions* in sundry *Holy Books*, over and besides those that properly belong to the *Holy Bible*; and the *Council of Nice*, or some particular person in that *Council* might not only cite such a Book, but reckon it likewise among \* the *Sacred Scriptures* (as we in the *Church of England* and other *Reformed Churches* do at this day,) without allowing it the same honour and authority that the *Scriptures* themselves have, which we only acknowledge to have been written by the *Prophets* and *Apostles*, as they were *infallibly* directed by the *Holy Ghost*. For this honour the *Book of Judith* had not; and S. *Ferome* here (f) says, that it was counted among the *Apocrypha*, having no (g) *Authority to establish matters of faith*, about which any *Controversie* should arise. Besides, he is not (h) certain whether

the *Nicen Council* computed it among other *Holy Scriptures*, or no ; but if they did, he doth not say , that they \* counted it to be a *part* of the *Canon*, from which both here and hereafter he always excluded it; as in his (a) *Commentaries*, and (b) *Epistles*, written after his time, doth evidently appear. As for his *Commentary* upon the 44<sup>th</sup> *Psalm*, (which it his (c) *Epistle* to a *Roman Virgin*,) it makes no more for *Judith* then that *Judith* is a *Sacred Story*; and this it may well be, without having any *Canonical* or *Divine Authority* given to it ; as in the same *Epistle* (d) *Susanna* likewise is highly commended for a *virtuous Woman*, and yet her *story* was never counted by S. *Ferome* to be *Canonical Scripture*. For *Ruth* and *Esther* elsewhere he brings (e) undeni able Reasons that they are *true parts* of the *Canon*; but for (f) *Judith* & (g) *Susanna* he never brought any ; which makes a very great difference between the *One* and the *other*. 4. Fourthly, the *Exception* which is brought out of his *Commentaries* upon *Ezay*, is no better then all the former. For though this (h) *Commentary* was written long after his *Prologus Galeatus*, and the first *Book* of the *Maccabees* be there al ledged under the name of *Scripture*; yet his (i) *Commentary* upon *Ezechiel* was also written long after this *Commentary* upon *Ezay*, and the *General Name* of *Scripture* is oftentimes given both by *Ancient* and *Modern Authors*, as well to such *Books* which they held to be *Apocryphal*, as to the *Canonical Books* themselves , a-

\* Hugo *Cordijn*. in *Prol. Judith*. [com putasse] ad informationem morum. *Dion. Carth. Procem.* in *Tob.* --- *Extensem su mendo Scripturas Divinas, puta pro omnibus Libris in Biblia contentis, & de Deo tractantibus, liber esse, sicut & Liber *Judith*, inter Divinas censentur Scripturas. *Lud. Carball. Hisp. Lib. de restit. Theol. c. 13.* Neque dicit *Hieronymus*, *Judith* à *Conc. Nic.* inter *CANONICAS* Scripturas fuisse receptam, sed Legitur, inquit, illam *Synodus anumerasse*. *Judith* inter Scripturas *SANCTAS*, non tamen dicit *Inter CANONICAS*; Et dubium est, an *Id* fecerit *Synodus*. *Nic.* Certè in *Actis illius Concilii*, quos nos habemus, hoc non invenitur.*

a S. *Hier.* in *Agg.* 1. *Sicut & in Judith*, (siquis tamen vult *Librum recipere*,) *Et parvuli, &c.* *Idem*, in *Ezech. l. 9.c. 30.* & *l. 13. c. 14. supra citatis & in *Dan.* 8.*

b *Id Epist. ad Furiam.* *Legimus in Judith*, (si cui tamen placet *Volumen recipere*,) *vidram &c.* *Id. Epist. ad Lætam superius citatâ.* c *Id. Ep. 140. ad Principiam, Ruth, et Esther, Judith, tantæ gloriæ sunt, ut *Sacris Voluminibus* nomina imponuerint.* *Citat. à Perron.* d *Ib.* *Quam multæ Susanne, quod interpretatur *Lilium*, quæ candore pudicitiae sponsa ferta componunt, & coronam Spineam mutant in gloriam triumphantis.* e *In Prol. gal. & præfat.* f *præfat. in Judith. A Caldeis inter Historias computatur, sed eius autoritas minus idonea judicatur ad roboranda, &c.* *Tostat.* *Præf. in Paralip. q. 2.* *Hic Liber nullius autoritatis *Solidæ* est.* *Sic n. ait Hier.* g *S. Hier. præf. in Dan.* *Quæ nullam S. Scripturæ autoritatem præbet.* *Serar. in Tob. Prol. 5. &c. in Maccab. præ loq. 2. *Susannam, Tobimque Hieronymus non probat.* h *Du Perron Repliq. p. 443.* *En ce Com mentaire composé long temps Depuis le Prologue Morionne il allegue le 1. livre des Maccabees avec la nitre d' Escriture.* i *Suprà citat. ubi Prologum suum Galeatum tuetur.**

<sup>d</sup> S. Hier. Prol. in  
lib. Solom. Judith,  
& Tobie & Maccab  
eorum Libros legit  
quidem ECCLESIA,  
sed eos inter canonicas  
Scripturas non recipi  
pit. Idem in Chron.  
Euseb. 1. 2. uerum hi  
Libri Maccabaeorum  
inter DIVINAS scri  
pturas non recipian  
tur.

<sup>e</sup> Idem Dicto Prol.  
Hac duo volumina le  
gantur ad aedificatio  
nem plebis, non autem  
ad autoritatem Eccle  
siasticorum Dogma  
tum confirmandam,  
neque enim inter ca  
nonicas Scripturas re  
cipiuntur.

<sup>f</sup> Coccius in Thesau  
ro lib. 6. art. 17.

<sup>g</sup> Melch. Canus in  
loc. lib. 2. c. 14. cer  
cumferuntur sub titu  
lo Hieronymi Commen  
taria in Psalms; Ea  
vero B. Hieronymo tri  
buere manifestarie  
ignorantiae est.

<sup>h</sup> Sixt. Senens. Bibl.  
1. 4. verbo Hierony  
mus. In epist. Sermonis  
horum commentar.  
battalogiis & solacis  
mis ubique scatens a  
phrasie Hieronymiana  
abhorret. Sunt qui  
existimant, eos ab in  
certo impostore neniis  
nugisque innumeris  
esse contaminatos.

<sup>i</sup> S. Hier. de Script.  
Eccl.

<sup>k</sup> Idem. in Prologo  
Gal. Hic Prologus

Scripturarum quasi Galeatum Principium, omnibus Libris quos de Hebreo vertimus in Latinum, con  
venire potest; ut scire valeamus, quicquid extra hos est, inter Apocrypha esse ponendum. Igitur Sap.  
Syrub, Judith, Tob. &c. non sunt in CANONE.

mong (d) which S. Jerome never counted the *Maccabees*. And the same *Answer* will serve to clear the other like *Exceptions* that are made concerning (e) the Books of *Wisdom* and *Ecclasticus*; but when to this purpose they produce his (f) *Commentary* upon the *Psalms*, they bring in a (g) *false witness*, and confute S. Jerome by a (h) *bold Impostor*. And thus have we made it to appear, (otherwise then *Cardinal Du Perron* pretended) that S. Jerome was always *constant* herein to himself. For in the year 392. he (i) avowed his *Translation of the Bible*, before which he placed his *Prologus Galeatus*, (k) as a *Helmet of defence* against the *Introduction* of any other *Books*, that should pretend to be of *Equal Authority* with it. Not many years after he wrote his *Prefaces* upon *Tobit* and *Judith*, and therein he changed not his mind. About the same time he wrote his *Commentary* upon the *Prophet Haggai*, and his *Epistle to Furia*, wherein the Book of *Judith* remaineth *uncanoniz'd*. In the year 396. he wrote his *Epistle to Leta*, and therein he is still *constant* to his *Prologue*. About the same year he wrote upon the *Prophet Jonas*, where the Book of *Tobit* is kept out of the *Canon*. In the year (400. or somewhat after) he wrote upon *Daniel*, and there *Susanna, Bel, and the Dragon*, have no authority of *Divine Scripture*. And at the same time he wrote his *Apologie against Ruffin*, where he referreth to his *former Prologues*, and expressly denieth any *Retraction* of them. About the year 409. he wrote upon *Esay*, where he revoketh nothing. And in the later end of his age he set forth his *Commentary* upon *Eze  
chiel*, wherein he acknowledged no more *Books* of the *Old Testament*, then he had counted before; but continued his belief and judgement herein to the day of his *death*, which followed not long after.

LXXIV. To S. *Ferome* we may add his Ancient and most (a)intirely beloved Friend, (tho afterward his(b) open and professed Adversary,) *RUFFINUS*; a Man, when time was, even in S. *Ferome*'s(c)own account, eminent both for *Sanctity* & \* *Learning*, and not only made *equal* to him by S.(d) *Augustin*, (who endeavoured to *renew* their *friendship*;) but in divers respects likewise preferred before him by (e) *Gennadius*, who lived not long after them both. Among other of his Works we have his *Exposition of the Christian and Apostolical Symbol*, which he did so well, that it got the *Approbation* above all others, that had been written upon it afore his time. In this (f) *Treatise* he numbreth the *Books* of the *Old* and *New Testament*, as S. *Ferome* did, and the *Books* of *Tobit*, *Judith*, *Wisdom*, *Ecclesiasticus*, and the *Maccabees*, he excludeth from

*An. Dom.*

398.

*a* S. Hier. Ep. 5. ad Florent. *Ruffinus* individuali mihi germanitatis caritate coninxus est. Et Epist. 41. ad Ruffin. Quam ego nunc tua artis fingerem colla complexibus! &c.

*b* Idem in Apol. 1. contra Ruffin. Novum malitiae genus, &c. sub Amici nomine Iimici insidias comprehendit. Nanc eadem inimicus objicit, que tunc amicus laudaverat.

*c* Id. Ep. ad Florent.

*Satis habeo, si splendorem illius imbecillitas oculorum meorum ferre sustineat.* \* Id. Apol. 3. contra Ruff. Qui tantam habes Græci Latinique Sermonis Scientiam. d S. Aug. Hieronym. Ep. 93. apud. Hier. Acerrimis dolorum stimulis fodior, dum cogito inter Vos, quibus Deus hoc ipsum, quod uterque vestrum optavit, largum prolixumque concederat, ut conjunctissimi mella S. Scripturarum pariter lamberetis, sic tantæ amaritudinis irrepissse perniciem, &c. e Gennad. de Script. Eccles. Ruffinus, Aquilensis Ecclesie Presbyter, non minima pars fuit Doctorum Ecclesie, et de transferendo de Græco in Latinum elegans ingenium habuit. Maximam parte Græcorum Bibliothecam Latinis exhibuit, Bazili, Gregorii Nazianzeni, &c. Proprio autem labore, immo gratia Dei & Dono, exposuit idem Ruffinus Symbolum, ut in ejus comparatione alii nec exposuissent credantur. Scriptis & Epistolas ad timorem Dei hortatorias multas. Historia Ecclesiastica ab Eusebio scriptæ addidit decimum et undecimum Librum. Sed et Obtrectatoris opusculorum suorum (i. e.) Hieronymo respondit duobus voluminibus, arguens et convincens se, Dei intuitu, & Ecclesie utilitate auxiliante Domino, ingenium agitasse, illum vero emulationis stimulo incitatum, ad obloquium stylum vertisse. f Ruffinus in Symb. Apost. Sect. 35. 36. Is ergo Spiritus Sanctus est, qui in V.T. Legem & Prophetas, in N. vero Evangeli & Apostolos inspiravit, unde et Apostolus dicit, Omnis Scriptura Divinitus inspirata. utilis est ad docendum. Et ideo quæ sunt Novi ac Veteris instrumenti volumina, quæ secundum Majorum Traditionem per ipsum Spiritum Sanctum inspirata creduntur, & ECCLESIAS CHRISTI TRADITA, competens videtur in hoc loco, EVIDENTI NUMERO, sicut ex Patrum Monumentis accepimus designare. Itaque Veteris Instrumenti Primo omnium MOYSI Quinque Libri sunt traditi, Gen. Ex. Levit. Num. Deut. post hos IESUS NAVE, JUDICUM final cum RUTH. Quatuor post hæc Reg. Libri, quos Hebrei duos numerant, PARALIP. Librum, & EZRAE Libri Duo, qui apud illos singuli computantur, & ESTHER. Prophetarum vero ESALAS, HIEREM. EZECH. & DANIEL; præterea XII PROPH. Liber unus; I&II quoque, & PSALMI DAVID singuli sunt Libri; Solomonis vero Tres Ecclesiæ traditi, PROV. ECCL. CANT. CANIC. IN HIS concluserunt Librorum Numerum V. Testamenti. Novi vero quatuor Evang. &c. As we number them. Hæc sunt quæ PATRES intra CANONEM inclusarunt. LX quibus FIDEI NOSTRAE Assertiones constare voluerant.

the

the *Canon* of the *Bible* all in the *Name*, not of *himself* only, but of the **CHURCHES** of **CHRIST**, and the **ANCIENT FATHERS**, to whom the *Canonical Books* were so delivered. For he makes (a) *Three sorts* of writings in the **Church**, distinguishing every one into their several and proper *Class*; the First Canonical, the Second Ecclesiastical, & the Third Apocryphal; of all which we have said enough (b) before. And we have nothing to note further here, but that for (c) all the *Books* of the *New Testament*, as they are now commonly numbered, (and among them, *S. Paul's Epistle to the Hebrews*; the *Epistle of S. James*; the *Second of S. Peter*; the *Second and Third of S. John*; the *Epistle of S. Jude*, and the *Apocalyps*,) we have the **CONSENT** of the **ANCIENT CHURCH** expressly delivered to us by *Ruffin*; who was better acquainted with it, than some later Men have been. In which regard, they that pretend to the *same Antiquity* for severing these *Books* from the *New Testament*, which we do for distinguishing the *other* from the *Old*, have not the like Reason on their side. For let them shew such a *Testimony* for themselves, if they can, as this of *Ruffin's* is for *us*, (which neither they, nor any Man else shall be able ever to do,) and then we will grant, that the *Ordinary Exception* against us hath some Reason in it, which now hath none at all, when our *Opposites* return upon us and say, that we have as little Reason to sever *Tobit* and the *Maccabees*, &c. from the *Canon* of the *Old Testament*, as some other Men have to divide *S. James*, or *S. Jude*, &c. from the *Body* of the *New*.

b Suprà Num. 60.

c *Ruffin.* in *Symb.* ubi Suprà. *Novi* verò *Testamenti Quatuor Evangelia*, *Mat.* *Marc.* *Luc.* *Job.* *Actus Ap.* *quos* *descripsit* *puas*; *Pauli Apostoli Epistola Quatuordecim*, (quæ *absque* *Epistola ad Hebr.* *tantum* *essent* *Tredecim*;) *Petri Apostoli Epistola Due*; *Jacobi Fratris Domini* & *Apostoli una*; *Jude una*; *Johannis tres*; *Apocalypsis Johannis*. *Hec sunt*, quæ *PATRES* *intra CANONEM* *concluserunt*, &c. \* But this no *Church Synod* ever did; only some particular persons have been noted for it. *Vide Num. IX.*

LXXV. But against the Testimony of *Ruffin* they have certain *Objections* to make besides. 1. That\* he was but of small account among others in whose time he lived. 2. That † he was unskilful and ignorant in the *Ancient Traditions* of the *Fathers*. 3. That he was blemished with the *Errors* of *Origen*. 4. That(a) when he wrote his *Treatise* upon the *Apostles Symbol*, he was *S. Jerome's Disciple*; but afterwards retracted his opinion, and reproached *S. Jerome* himself for rejecting the *History of Susanna*, and the *Song of the Three Children*, together with the *Story of Bel and the Dragon*, from the *Canon of the Bible*. 5. And Lastly, that he confuted his own *Doctrine*,(b) when in the same *Treatise* upon the *Symbol* he quoteth the *Book of Wisdom* under the Name of a *Prophet*.

my, il luy fait Reproches sur le sujet particulier des *Histories de Susanna*, et *Bel*, et du *Cantique des Trois Enfans*. b Cocc. *Thesaur.* l. 6. art. 9. Cotton *Institut.* l. 2. c. 31.

LXXVI. 1. To the first of these *Objections*, the Account (noted (c) before) that *S. Jerome*, *S. Augustin*, and *Gennadius* made of him, besides, the Credit that he had with(d) *Paulinus*, and the Approbation that he received (even for this very *Treatise*) from(e) *Pope Gelasius*, is a sufficient Answer, 2. The Second is refuted by the *Tradition* of all those *Ancient Fathers*, whom we have in their several Ages produced before him, and in particular by the writings of *S. Hilary*, *S. Cyril*, *S. Athanasius*, and *Melito*, who delivered the same *Doctrine* that *He* did, as they had received it from (f) their *Ancestors*. 3. To the Third we say that as (g) *Origen* was accus'd of many more *Errors* then he had, (for his *Works* were much corrupted

rantie; d'autant que le Pape Gelasè parloit des occures ou versions dogmatiques de *Ruffin*; comme estoit le *Commentaire sur la Symbole*, &c. f Vide *Mum.* 47, 55. 56, 57, 58. g *Sixt. Senens.* l. 4. Verbo *Origines*, ceterum cum talis tantusque esset *Origenes*, gravem tamen laborum suorum iacturam passus est, fraude ac vito *Hereticorum*; qui omnia ejus *Opera* innumeris *heresibus* contaminarunt, ut sub praetextu ac favore Nominis *Origenis* impias cogitationes suas facilius persuaderent, & cœlius vendirent. *Quam hereticorum adulterationem* multi vel noni animadverentes, vel authoris crimen id esse inquisi, *quam hereticorum depravationem* credentes, *Origenem* cum *Operibus suis* inter *Hereticos* rejequerunt.

\* Mar. *Victor.* in vi-  
ta *S. Hier.* *Ruffinus*  
ne inter doctos quidem  
haberi cœpit.

† *Melch. Canus* in  
loc. l. 2. c. 11. ad 2.  
*Ruffinus* (pace *lectoris*  
dictum sit) *Patrum*  
*Traditiones* ignoravit.  
a *Card. du Perron*  
*Repliq. p. 441. & 442.*  
Il n'y a jamais eu au-  
cun *Autheur Latin*, qui  
se soit licentie de re-  
muer l'autorité du li-  
ure des *Maccabées*, a-  
vant *S. Jerome*, &  
*Ruffin* apres luy, pen-  
dant qu'il fut son Di-  
sciple, mais s'estant de-  
puis rendu son enne-

c *Num. 74.*

d *Paulin. Episcopus*  
*Nolan.* in *Epist. 9.*  
& *Sixt Sen. in Bibl.*  
l. 4. verbo *Ruffinus*.

e *Gelai. Papa, in de-*  
*cret. De Scriptis Apo-*  
*cryphis.* *Du Perron,*  
*Repliq. liv. 1. ch. 33.*

f 9. Car quant à ce  
qu'aucuns alleguent,  
que le Pape Gelasè ap-  
prouva les opuscules de  
*Ruffin*, exceptes les  
choses que *S. Jerome* y  
avoit reprises; c'est une  
vaine & frivole ga-

by *Hereticks*, that borrow'd the credit and splendour of his Name to vent their own presumptuous fancies,) so *Ruffin* was suspected to be a Spreader of them all, only because he *translated* ſome of his *Books*, and wrote an *Apologie* for them ; which in thoſe buſie and curious times made a greater noise , and procur'd him more envie and obloquie, then either he or *Origen* deserv'd. For there were ſundry other

*b* Scripterunt pro *Origen* variis libros  
Apologeticos Pamphylus Martyr, Gr. Neocesaricensis, Eusebius Cesariensis, Dydimus Alexandrinus, Methodius Olympius, Basilius Magnus, & Gr. Nazianzenus.

*i* S. Hier. in Hom. Orig. super Canticum prædicat Sacrum Omnitum Expositorum victorem. Et Hieronymi Praceptor Dydimus Alexandrinus, Secundum post Apostolos Ecclesiastum Magistrum.

*k* Hier. Ep. ad Ruff. & Apol. 1. contra Ruff.

*l* S. Hier. Apol. 3. contr. Ruff. Dydimus Alexandrinus Magister Meus & Tuus.

*m* Vide Epift. S. Hier. 5. ad Ilorent.

(*b*) Fathers beſides *Ruffin*, that had written their *Apologies* for *Origen*, and yet never ſuffer'd any ſuch *Reproach* for it, as *He* had the ill hap to do. But the Faſtion ran ſo ſtrongly that way in the days wherein *He* lived, that no Man, without danger of obloquie, and loss of his credit, might adventure to ſay any thing for *Origen*, againſt the ſtream and voices of the multitude, which had been rais'd up , to cry him down. And this was it, which made *S. Jerome* (the great admirer (*i*) of *Origen* above *all others* in former times,) now to decline that Envie, and to lay it (*k*) upon *Ruffin*'s ſhoulders. Yet what ever either *Origen*'s or *Ruffin*'s Errors were , certain we are , that this *diſtinction* and *ſevering* of the *Canonical Books of Scripture* from the *Ecclesiastical* and *Apocryphal Writings* of other Men, was none of them; for herein *S. Jerome* altogether accorded with him, and *He* with *S. Jerome*, as both the *One* and the *Other* did with the *Church of God*, that was in their days , and in the old time before them. 4. Fourthly, that *Ruffin* was *S. Jerome*'s *Disciple* is raiſhly ſaid ; for they had (*l*) both *one Master*; and the time was, when *S. Jerome* (*m*) thought it no disparagement to learn of *him*, and to ſet *Ruffin*'s credit before his *own*; but that *Ruffin* afterwards retracted any thing of his former opinion, in this particular ſubject about the *Canonical Books*, it is as untruly ſaid as that *S. Jerome* retracted any thing of that matter himſelf. For the Controversie between them

them concerning \* the *History of Susanna*, and the *Song of the Three Children*, &c. was not, whether they were *Canonical Scripture*, or no; (being both agreed, that they were never comprehended in that *Class*;) but whether they were such (n) *Fabulous* and *False Stories* or no, as that they might not be suffer'd to come into the *Ecclesiastical Class of Scriptures*, & were altogether unfit to be read in the *Church*. This *Ruffinus* apprehended to be *S. Jerome's* meaning, and therein mistook him; For though the *Jews* (o) were of that mind, yet *S. Jerome* was not, who had only said, (p) that *these Pieces* were no true *Parts of Daniel's Prophecie*, and that they had not the *same Authority*, with the *Canonical Scriptures*. Nor can there any more be made of this \* difference between them. 5. To the last *Objection*, ( which presupposeth, that *Ruffin* cited (r) the *Book of Wisdom* as a *Prophecie*, when he said in his *Treatise upon the Symbol*, that (s) now it would be no hard thing to believe what the *Prophets* had foretold, that *The just shall shine as the Sun, and as the brightness of the Firmament, in the Kingdom of God*,) we say, that as it is not credible *Ruffin* would contradict himself so soon, and quote that *Author* for a *Prophet*, whom he had already, in the same *Treatise*, excluded out of the *Number of the Prophets*; so he nameth not the *Book of Wisdom* (here) at all; and there is little resemblance between *his* words and the words of that *Book*: which if such a phrase as this (*The just shall Shine*,) were sufficient to make *Canonical Scripture*, the *fourth Book of Esdras* would be as *Canonical*, as it, for (t) there also we read as much as this phrase importeth. But

\* Which were added out of *Theodatius*'s new Edition of the *Bible*, and not out of the *Hebrew* or the *Ancient Greek Septuagint*.

z Ruff. in Hier. *Invectiv.* 2 citat. à *Perronio* pag. 443. *Tous ceux donc qui pensaient que Susanna eust fourny d' exemple de chasteté aux mariées, et non mariées ont erré, il n'est pas uray. Et toute l'Eglise de ceux qui ont chanté l' Hymne des trois Enfans, ils ont tous Erre, & chanté choses FAUSSES.*

o S. Hier. *Apol.* 2. adv. Ruff. *Quod autem refero quid adversum Susannæ historiam & Hymnum trium puerorum. &c. Hebrei soleant dicere, qui Me criminantur, Sycophantam se probat. Non enim quid ipse sentirem, sed quid illi contrâ Nos dicere soleant, explicavi.*

p Idem, lib. com. in *Daniel* in *præsat.* *unde & nos ante annos plurimos cum vertemus Danielem, has visiones obelo prenatavimus, significantes eas in Hebreo non haberi, Et miror quosdam*

*μετατραπεῖς in-*  
*dignari mihi, quasi ego decurtaverim Librum, cum Origines, & Eusebius et Apollinarius aliiq; Ecclesiastici viri, & Doctores Græciæ, has, ut dixi, visiones non haberi apud Hebreos fateantur, nec se debere respondere Porphyrio pro his, quæ nullum Scripturæ Sanctæ Authoritatem præbeant. r Sap. 3. 7. Fulgebunt justi, & tanquam Scintilla in arundineto discurrent. s Ruffin. in *Symb.* Non erit iam difficile credere etiam illæ quæ Prophetae prædixerunt, quòd Justi fulgebunt sicut Sol, & sicut Splendor firmamenti in Regno Dñi. Vers. finem. t 4 Esdr. 7. 55. Si per Stellæ fulgebunt facies eorum. \** Vide *Testim.* *Driedonis* *infra*

there is enough besides in the Canonical Books themselves, to verifie *Ruffin's Citation*; which is clearly drawn from † the *Prophecie of Daniel*, whereunto the

† Dan. 12. 13.

*Qui Docti sunt, fulgebant quasi splendor firmamentii; & qui*

*ad justitiam erudiant multos quasi Stelle in perpetuas aeternitates.* || S. Matth. 13. 43. *Tunc iusti fulgebunt sicut Sol, in Regno Patris Eorum.*

a Clem. Alex. lib. 2. paed. c. 3. Theodo-  
ret. in Exposit. ejus.

b S. Cypr. de habit. virg. Idem, lib. 1. Epist. 3. ad Cornel. Idem, Serm. de La-  
pisis, aut aliis.

c S. Cyril. Alex. l. 3. in Julian.

d S. Ambr. in lib. de Tob. c. 1.

e Iren. apud Euseb. l. 4. c. 22. Tertullian. de Praescriptionibus Cypr. Ser. de Morta-  
litate. Hilarius in Psal. 127. Ambr. Ser. 8. in Psal. 118. Basil. l. 5. contra Eunomi-  
um. Epiph. hær. A-  
nomæorum.

f Athan. Orat. 3. in Arianos. Clem. Alex. Strom. 1. Cypr. Ep. 74. ad Pom.

g Ambr. de bono Mortis, & l. 2. in Lu-  
cam. Iren. li. 3. c. 25. h Basil. Ep. ad Chil. Præf. illi præmissa in editione vulg. *Oratio*

*Manassis, nec non 3 &*

i Esdræ à quibusdam Patribus citantur. i Clem. aut alias in Can. Apostolorum. Theodoret. in Dan. c. 11. k S. Jud. Ep. v. 14. Iren. Clem. Al. Athenag. Tertul. Cypr. Laetant. Sulp. Sev. Proclus, Pællus, citati à Bolducol. l. 1. c. 14. l Orig. l. 10. in Ep. ad Rom. *Qui Pastorem Hermits Divinitatis inspiratnm esse putavit.* Euseb. hist. l. 3. c. 3. Hier. de Script. Ruff. in Symb. Tertul. de Orat. Clem. Alex. l. 6. Strom. Athan. de Decret. Syn. Nic. Cassian. Collat. 13. c. 12. Iren. l. 4. c. 37. m Hier. in Sophoniam c. 1. Legamus Josephum & Prophetiam illius cernemus Historiam. Idein, l. 12. in Esaiam c. 45. & l. 5. in Esaiam c. 23. & l. 9. in Ezecha. c. 29.

LXXVII. In the mean while we deny not, but that the *Ancient Fathers* have often cited these *controversed Books*, some under the Name of *Divine Scriptures*, and others under the Title of *Prophetalical Writings*. So (a) *Clemens of Alexandria*, and *Theodore* cite the book of *Baruch*; (b) *S. Cyprian* the Books of *Wisdom* and the *Maccabees*, besides the History of *Susanna*; (c) *S. Cyril* the Book of *Ecclesiasticus*; and (d) *S. Ambrose* the Book of *Tobit*, with *Many More* to the like purpose. And we acknowledge also that (e) divers of them have quoted the Book of *Wisdom*, in particular, under the Title of *The Wisdom of Solomon*. But all this will not make these Books to be of *Canonical*, & *Infallible Authority*; which is a priviledge that was reserv'd (for the *Old Testament*) to the *Law* & the *Prophets* only, that were delivered to the *Ancient Church* of the *Jews*. For we can produce many of the *same Fathers*, and sundry others, that have in like manner alledged (f) the 3<sup>d</sup> & (g) 4<sup>th</sup> Book of *Esdras*, the (h) *Prayer of Manasses*, (i) the 3<sup>d</sup> Book of the *Maccabees*, (k) the *Prophecy of Henoch*, (l) the *Pastor of Hermes*, and (m) the *Antiquities of Josephus*. All these, (which notwithstanding those Fathers of the *Catholick Church*, and the *Doctors* of the

Roman Church, themselves accompt to be but *Apocryphal Writings*, we shall find cited by *Ancient Authors*, some under the Name of *Scripture*, and some under the Titles of *Sacred* and *Divine Scriptures*, other some with the Epithets of *Revelations*, *Prophecies*, and *Holy Inspirations* added to them ; All which they may well be in a large or *Popular* sence, and yet never be of that *Absolute* and *Canonical Authority* that \* *Moses and the Prophets* are. For we trust that neither *Pope Nicholas the First*, nor *Pope Innocent the Third*, nor *Gratian*, nor the *Gloss* upon the *Decretals*, nor *Card. Bellarmine* himself, ever intended to make *Canonical*, and *Absolutely Divine Scripture* either of *S. Augustin's* and other the *Fathers Sentences*, or of the *Pope's Epistles* and *Decrees of Councils*, when (a) they attributed the general Name of *Divine* and *Holy Scriptures* to them. Which they did only (b) to distinguish them from *Profane* and *Secular Writings*. And in that sence we acknowledg those *Books*, which are now in debate between them and us, to have been cited, and termed by sundry of the *Fathers*, **SACRED**, and **DIVINE**, and **HOLY SCRIPTURES** : whereof they made no other use, then to sever them from *Common Books*, and to illustrate the proper and *Canonical Scriptures* by them. For where at any time they come to speak di-

\* S. Luc. 16. ver. 29.  
Habent Moysen &  
Prophetas, audiant il-  
los, &c. Et cap. 24.  
ver. 27, & 44.

<sup>a</sup> Nic. 1. Epist. ad  
Mich. Imper. Senten-  
tias Patrum Divinitus  
inspiratas. Innoc. 3.  
c. Cum Martha. ex-  
trà de celebrat. Mis-  
versus finem. Super  
quo respondemus, quod  
cum SACRAE SCRIP-  
TURÆ dicat Au-  
toritas, quod injuriam  
facit Martyri, qui orat  
pro Martyre (Senten-  
tia est S. Augustini  
Serm. 17. de verbis  
Apostoli) idem est de-  
ratione consimili, &c.  
Gratianus in Decre-  
to Juris Canon. Dist.  
19. c. 6. In Canonicis.

Inter Canonicas **SCRIPTURAS** **Decretales Epistole** connumerantur. --- **DIVINARUM** **SCRIPTU-  
RARUM** solerissimus indagator Autoritatem sequatur, inter quas sane illæ sint, quas Apostolica sedes  
habere, & ab eis alii meruerunt accipere Epistolas. Johannes Andreas Author *Glossæ super Decretal.*  
in c. Cum Martha. §. Tertio loco **SACRA** **SCRIPTURA** hic appellantur **SCRIPTA AUGU-  
STINI**, unde haec desumuntur. Bellarm. de Concil. autoritat. l. 2. c. 12. Licet Canones Conciliorum  
& Pontificum Decreta distinguantur & postponantur — *Scriptura* *Divina* tamen *Suo MODO* sunt &  
dici possunt, **SCRIPTURA SACRA** & **CANONICA**, quo modo *VII Synodas* *Act. 3.* vocat *Decreta*  
*Concilii*, *Divinitus inspiratas Constitutiones*. b Melch. Canus loc. l. 5. c. 5. *Innocentius* verba *Augu-  
stini* **SACRAM** **SCRIPTURAM** appellavit, quemadmodum *Leges* *Pontificie* **SACRAE** dicuntur, ut à  
*Legibus* *principum* *discriminentur*. Bellarm. de Conc. l. 2. c. 12. §. Dico Secundò Decreta Pontifi-  
cum dicuntur **SCRIPTURA SACRAE**: ut distinguantur à *Prophanis*, & *Concilia*, ut distinguantur  
à *Scriptis Patrum*, quæ non sunt *Regulæ*. *Loysius* *Sentent. theol. 1.1. c. 13.* Non moveat quenquam,  
quod *Patres* ex his *Libris* *fidei* *testimonia* sumant. Nam propterea non sequitur *Eos* inter *Libros Cano-  
nicos* *collocasse*, non magis quam *Librum Henoch*, &c.

stinctly

distinctly and accurately, there they make a difference between the *One*, and the *Other*, sorting either of them into their own peculiar *Class*, and allowing no *Divine* or *Canonical Authority* (in that

*Vide Num. 1. & 2.*

(a) Sence wherein *Divine*, and *Canonical* is strictly and properly taken,) but to those *Books* only, which were consign'd to the *Church*, for *Absolute* and *Infallible Rules* of *all our Religion*, by the *Special Appointment* of *God* himself. In a larger and general sence (as *Divine* is applyed to *Holy* and *Divine Matters*, and *Canonical* to the *Rules* of *good Life* and *Manners*; or to the *Confirming* of us in that *Faith*, which is founded upon the *Infallible Scriptures* alone,) we (b) scruple not to call the *Debated Books*, *Holy* and *Divine Scriptures*, no more then the *Fathers* did; and though we make them not of *equal Authority* with the *Canonical Books* of *Moses* and the *Prophets*; yet this honour we do them, that we bind them up with our *Bibles*, for the good and religious use which may be made of them by all Men; otherwhiles we read many parts of them in our *Churches*; and we prefer them before any *private Writings* or *Books* that are not *Canonical* whatsoever.

*b Bellarm. de verbo Dei lib. 1. c. 10. Sect. Ecclesia. Notandum est, chemnitum non negare hos Libros esse bonos & Santos, & dignos qui legantur; sed tamen non esse tales, ut ex iis firma argumenta duci possint, &c.*

LXXVIII. And here we conclude the *first Four Centuries*. In all which time, the greatest Searchers into Ecclesiastical Antiquities, are not able to produce any *Council*, or so much as the *Testimony* of any *One Father*, who purposely treating, and declaring the exact Number of all the *Books* that properly belonged to the *Old Testament*, did not either expressly exclude, or at least omit, those which are now made *Equal* to the *former*, by the *New Canon* of the *Roman Church*. For it is not enough, to bring the *Sayings* of any *Ecclesiastical Writers*, which will evince nothing more, then, whiles they were discoursing upon other matters that they made an *honourable mention* of some *One* or

Two of these Books, and cited a few Sentences out of them, which either in so many words, or in the same sense are to be found in the Canonical Books themselves. But the Question is, whether ever any Church, or Ancient Author, during these First Ages can be shewed, to have professedly made such a Catalogue of the True and Authentick Books of Scripture, as the Council of Trent hath lately addressed, and obtruded upon the world; which will never be done. In the mean while, they all speak so perspicuously for our Church Canon, (and to that purpose we have produced their several and joyned Testimonies,) that there can be no denial of their Agreement herein with us. We will therefore end this Chapter with the Preface that *Amphilochius* made<sup>(a)</sup> before to his Verses, (for it is worth the Repeating again,) a Numb. 67.

*Non tuto cuivis est credendum Libro,*

*Qui venerandum Nomen S. Scripturae preferat;*

By which words he giveth us a fair intimation, that there were in his time, (as there are in Ours,) Certain Books annexed to the Bible, that bare the Name and Venerable Title of Divine Scriptures, which yet ought to be Distinguished from them, as not having the same Essentials, Approbation, and Authority, that the Genuine and Canonical Books had. And this is the true Sense and Scope, at which all the rest of the Fathers aimed, both those that have been cited before, and those that shall follow after.

## CHAP. VII.

## The Testimony of the Fathers in the Fifth Century.

LXXXIX. WE begin this *Century* with S. AUGUSTIN, who though he lived in the Churches of Africk, where their common *Latin Bibles* and their *Greek LXX*, had those later *Books of Tobit* and *Judith*, &c. annexed to them, as *Theodotion* first collected them, and set them forth in one Volume; and though he was (a) ever willing to keep the *Translation*, which they had there, according to the *Septuagint*, still in use, and to preserve that privilege and honour to these *Additional Books*, which by long use and continuance they had gained (in those parts of the World especially,) (b) to be read and published to the people, as having many good *Rules of Life*, and *Canons of Religion* in them; yet he was always careful, to set that *Mark of Distinction* upon them, which might sever them (in many very weighty and considerable respects,) from the *Books* and *Canon* of the *Hebrew Bible*; whereunto he allowed a far greater pre-eminence, (both in regard of *infallible verity*, and *unquestioned Authority*,) then he ever did to the other; and herein agreed with all the *Fathers* of the Christian Church that had been before him. For the clearing whereof, we will first set down what he said to this purpose, *himself*; and then examine what *others* object, and would fain make him say to the contrary.

a In dissertatione cum Hieronymo, inter illorum Epistolas, & lib. 18. de Civit. Dei. c. 43. Ex hac LXX interpretatione etiam in Latinam Linguam Interpretatum est, quod Ecclesiae Latinae retinent. Quamvis non defuerit temporibus nostris Presbyter Hieronymus homo doctissimus, & omnium trium linguarum peritus, qui non ex Graeco, sed ex Hebreo in Latinum eloquium easdem Scripturas converterit, &c.

b In concil. Carthag. infra citando, cui ipse Augustinus interfuit.

LXXX. i. The (a) Fathers that held *Ezra*, *Nehemiah*, and *Malachy* to be the last Prophets, (after whose time, untill the coming of *Christ*, there was no other,) held likewise this Conclusion; That (b) those Books which were written, during all that space of years, wherein there was no Prophet seen in *Israel*, cannot properly be said to belong to the *Canon of Scripture*, or to have equal Authority with those other Books, which by God's special will and inspiration were set forth before. Of these Fathers *S. Augustin* was one from whose (c) words, concerning the Cessation and Expiration of all *Prophetical Writings* after the days of *Ezra*, and *Malachy*, the same Conclusion will undeniably follow, That till the Time of *Christ*, (who said as much himself,) there were no more Books to be reckoned, that had any such *Canonical Authority*, as the former had. And so far was he from admitting those Books, which they wrote that were no Prophets, into the *Canon* of God's divine and indubitate *Oracles*; that (d) what the Prophets wrote themselves, without a special Inspiration, and precept of God to that purpose, he excluded from it; making a clear distinction be-

<sup>a</sup> Vide Num. 4. &  
Num. 53.

<sup>b</sup> Euseb. in Chron. lib. 2. *Ad Esdram & Nehemiam usq; habentis Canonicae Hebraicae Scripturæ*. Et ad Ann. primum Seleuci juxta versionem S. Hieronymi. *Maccabæorum Historia Græcorum hinc supputat Regnum, verum hi Libri inter Divinas Scripturas non computantur. Idem, lib. 8. demonstr. Evang. sub init. Ab illo tempore usque ad tempora Servatoris nullam existat Sacrum volumen. Item, Seder Olam interpr. Genebr. An. 52. Med. et Pers. mortui sunt Hagg. Zach. & Malachias. Quo tempore cessavit Prophætia de Israel.* <sup>c</sup> *S. Aug. de Civit. Dei. I. 17. c. ult. Toto autem illo tempore, ex quo redierunt de Babylone, post Malachiam, Aggeum & Zachariam, qui tunc Prophetaverunt, & Esdram; non habuerunt Prophetas, usque ad Salvatoris Adventum; — Propter quod, ipse Dominus ait, Lex & Prophetæ usque ad Iohannem. — Malachiam vero, Aggeum, Zachariam, & Esdram, etiam Iudei reprobi in Autoritatem Canonicae receptos, novissimos habent. Sunt enim & Scripta Eorum, sicut Aliorum, qui in magna multitudine prophetarunt; perpauci ea scripserunt, quæ AUTORITATEM CANONIS obtinuerunt. Et lib. 18. cap. 26. usq; ad hoc tempus Prophetas habuit populus Israel qui cum multi fuerint, paucorum & apud Iudeos, & apud Nos Canonica Scripta retinentur.* <sup>d</sup> *Idem, de Civit. Dei, I. 18. c. 38. In ipsa Historia Regum Iudeæ, & Regum Israel, quæ res gestas continet, de quibus eidem Scriptores Canonicae credimus, commemorantur plurima quæ ibi non explicantur, & in Libris aliis inveniri dicuntur, quos Prophetæ Scripserunt, & alicubi Eorum quoque Prophetarum Nomina non tacentur (intelligit Samuel, Nathan, Gad Prophetas de quibus 1. Chron. 29. 29. & Abijah, ac Ildonem, una cum Shemaia, itidem Prophetas, de quibus, 2. Chron. 9. 29. & 12. 15. Item Solomonem, de quo 17. de Civ. Dei, c. 20.) Nicetamen inveniuntur in CANONE, quem Populus Dei recepit. Cujus rei, fateor, causa me latet, nisi quod ego Existimo, etiam Ipos, quibus ea, quæ in autoritate Religionis esse deberent, Sanctus utiq; Spiritus revelabat; alia sicut homines historicâ diligentia, alia sicut Prophetas Inspiratione Divinâ scribere potuisse; atq; hæc ita fuisse DISTINCTA, ut illa tanquam IPSIS, Ita vero tanquam DEO per ipsos loquenti judicarentur esse tribuendæ; ac sic illa pertinenter ad ubertatem cognitionis, hæc ad Religionis autoritatem; in qua autoritate custoditur CANON.*

tween Every Writing that was compos'd only by *Humane Diligence*, (as all the contested Books were,) and those that were set forth by *Divine Revelation* ; in the AUTHORITY whereof the Certain Canon of Scripture consisteth. 2. Nor was there herein any difference between S. *Augustin*, and the *Jews*, or between the *Hebrew Canon* and the *Christian* ; For when it was objected to the *Christians*, (a) that they produced their own *Canon of Scriptures* for themselves, he appealeth to those *Jews* who were the *Christians* profest Enemies; and acknowledgeth no other *Canon*, whereupon the *Christian* Faith and Religion was founded, then what the *Jews* had still preserv'd intire and uncorrupted amongst them, having learned from S. *Paul*, \* that the *Oracles of God* in the *Old Testament* had been all committed to their *Custody*, where they were kept without any *mixture* or *Confusion* of other *Writings*; & from Christ(b)himself, that the(c) *Law of Moses*, and the *Books of the Prophets*, (to which only he referred as to his(d)own *Witnesses*,) comprehended(e) all the *Scriptures*, that before his time had been Penned and set forth by *Divine AUTHORITY*. 3. Of the *Greek Septuagint Bible*, (as it was first set forth in the time of *Ptolemaeus Philadelphus*,) (f) S. *Augustin* acknowledged no more Books, then what were then Translated out of the *CODICES* ab

*Inimicis*, ut confundamus alios *Inimicos*. *CODICEM* portat *Judeus*, unde CREDAT *Christianus*, *Librarii nostri facti sunt*. Idem, lib. 12, contra *Faust*. cap. 13. Et quid est aliud hodie que gens ipsa *Judeorum*, nisi quedam *Scrinaria Christianorum*, bajulans *Legem* & *PROPHETAS* ad testimonium assertio*nis ECCLESIAE*? Item. lib. 18. de *Civit. Dei*, cap. 41. At vero gens illa, illa *populus*, illa *civitas*, illa *respublica*, illi *Israelite*, \* *QUIBUS CREDITA SUNT ELOQUIA DEI*, nullo modo *pseudoprophetas* cum *veris Prophetis* pari *Licentia* confuderunt, sed concordes inter se, atque in nullo dissentientes *Sacrarum Literarum* veraces ab eis agnoscabantur, & tenabantur *Autores*. b Vide *Num.* 31. c *S. Luke* 24. 27. d *Aug.* lib. 2. contra *Gaud* cap. 23. Hanc quidem *Scripturam* (*Micahorum*) non habent *Judei* SICUT *Legem*, & *Prophetas*, & *Psalmos*, *Quibus DOMINUS testimonium perhibet tanquam TESTIBUS SLIS*. e Idem, de *unit. Eccl.* c. 16. Demonstrant *Ecclesiam suam* in *præscripto Legis*, in *Prophetarum predictis*, in *Psalmorum Cantibus*, hoc est, in *OMNIBUS CANONICIS SANCTORUM LIBRORUM AUCTORITATIBUS*. f Idem, de *Civit. Dei*, cap. 42. *Has Sacras Literas etiam Ptolemaeus Rex Egypti nō se rūsus, & habere — Petiuitque ab Eleazaro tunc Pontifice dari sibi Scripturas — Has ei cum idem Pontifex mississit *Hebreas*, post etiā ille Interpretes postulavit, & dāti sunt ei Septuaginta duo, &c.*

of the Hebrew Copies sent from *Ferusalem*; where neither *Tobit* nor *Judith*, nor any of that Class were to be found; for (what ever *Genebrard*\* saith of his own head to the contrary,) those additional *Writings* were brought in afterwards, and used only by the *Hellenist* *Jews* abroad at *Babylon* and *Alexandria*, from whom they were, in time following, commended to be read by the *Christians*, but never made *equal* with the other *Sacred Scriptures*, as they are now set forth in the *Roman Septuagint* by the Authority of *Sixtus Quintus*, which is an Edition of *that Bible* many ways depraved. 4. Fourthly, S. *Augustin*(a) gives the *Authority* of all *Canonical Scripture*, that he held *needful* to be known, to the *Revelation* that *Christ* made of it first by his *Prophets*, and afterwards by *Himself*, and his *Apostles*; among all which these *New Canonical Books* cannot be reckoned. And so many Testimonies (omitting divers others,) we produce out of S. *Augustin*, against the *Roman Plea*, that is made for them in general. 5. Then in particular, against the *Canonizing* of the *Books of Judith*, we produce his special *Exception*, (b) That the Occurrences mentioned and written in it, were *not received into the CANON* by the people of *God*. To which *Canon* he had before appeal'd. 6. Against the Sovereign Authority of the *Wisdom of Solomon*, & *Ecclesiasticus*, we produce the difference that he(c) maketh between them, & the *true Books of Solomon*, (whereof he numbreth but *Three*, that the *Old Canon* acknowledged,) reckoning these among the *Cano-*

\* *Genebr. Chron. I.*  
2. p. 190. col. 2. *Vide-*  
*tur in hac 7. Synodo*  
*Hierosolymitana Se-*  
*cundus Canon S. Scri.*  
*editus, in quo hi Libri*  
*recensebantur.* To  
which purpose he  
produceth *Epiphani-*  
*us* (lib. de pond. &  
mens.) who after  
the recital of *Ptole-*  
*me's Epistle* mentio-  
neth the sending of  
divers other *Books* to  
him, besides the  
XXII that belonged  
to the *Hebrew Bible*.  
But *Genebrard* abu-  
seth his Reader. For  
*Epiphanius* said no  
more, then what he  
had out of some *un-*  
*certain Story*, that  
there were sent *XXXII*  
*genuine Books*, and  
*LXXII Apocryphal*;  
which will not help  
*Genebr.* at all.

a *S. Aug. de Civ. Dei.*  
lib. 11. cap. 3. *Filiis*  
*Dei prius per Propheta-*  
*tas deinde per semet-*  
*ipsum, postea per Apo-*  
*stolos, QUANTUM*  
*SATIS ESSE Ju-*  
*DICAVIT, loquuntur*  
*S. SCRIPTURAM*  
*CONDIDIT, que CA-*  
*NONICA nomina-*  
*tur, EMINENTIS-*  
*SIMAE AUTORITA-*

*TIS, cui fidem habemus de his Rebus, quas ignorare non expedit, nec per nos ipsos nosse idonei sumus.*  
b *Idem, de Civit. Dei, lib. 18. c. 26. Quae conscripta sunt in Libro Judith, sanè in CANONEM*  
*SCRIPTURARUM Iudei non recepisse dicuntur.* And of what they received not, he afterwards giveth this reason, (cod. lib. cap. 38.) speaking of other like Books. *Non inveniuntur in Canone, quem Populus Dei recepit, — quia alia sicut homines historicā diligentia, alia sicut Prophetæ ipspiratione Divinā scribere potuerunt; illa ad ubertatem cognitionis, hæc ad Religionis Autoritatem pertinebant; in qua Auctoritate custoditur Canon: præter quem, &c. c S. Aug. de Civ. Dei, lib. 17. cap. 20.*  
*Solomon Prophetæ etiam reperitur in suis Libris, qui TRES recepti sunt in Autoritatem CANONI-*  
*CAM, Proverbia, Ecclesiastes, & Canticum Canticorum.* *Alii vero DUO, quorum unus SAPIENTIA*  
*alter ECCLESIASTICUS dicitur, propter Eloquii nonnullam similitudinem, ut Solomonis dicantur ob-*  
*tinuit CONSuetudo.* *Non autem esse ipsius non dubitant Doctiores — Et adversus contradicō ris*  
*non tantā firmitate preferantur.*

nical *Scriptures* themselves, and those other among such *Ecclesiastical Writings*, only as by *CUSTOM* had prevailed, to be (b) *Read* in publick *Congregations* under the *Name of Solomon*; and were therefore to be (c) *preferred* before all *Tractatours* upon the *Scriptures*, whatsoever: which is an honour that we deny them not, but allow it to them, our selves. Yet we allow them not the *same* degree and *equality* of honour, that the proper *Canonical Books* of *Solomon* have with us, no more then (d) *S. Augustin* did, and those that lived in his time. 7. But against the Authority of *Ecclesiasticus*, we bring another of his *Testimonies*, where (e) he acknowledgeth it to be a *contradicted Book*, (excepted out of the *Ancient Canon*,) and saith nothing for it to the contrary, (when he had made the same Objection against his own alledging of it) but alledgeth *another Book*, that could not be *contradicted* at all. 8. Against the *Canonizing* of the *Maccabees* we are able to produce more *Testimonies* out of him, than one; for in one (f) place he doth clearly distinguish them, from the *Canonical Scriptures*, purely and properly so called; In (g) another he confesseth, that neither the *Jews* nor *Christ* held them in such account, as they did the *Law* and the *Prophets*: And in (h) Two places besides he lesseneth the esteem, and the

b *Idem, de prædicto. Sanct. c. 14. Non debuit repudiari Sententia Libri Sapientie, i.e. qui meruit in Ecclesia Christi de gradu Lectorum — audiri, &c.* [At the Readers Desk, though not at the Bishops.]  
c *Ibid. Oportet ut Librum istum Sapientie — Omnibus Tractatoribus anteponant; That is, it ought to be honoured and placed next to the Canonical Scriptures.*

d *Ibid. Quod à me quoque positum nimirum — testimonium de Libro Sapientie Fratres istos ita respuisse dixisti (Prosperum & Hilarium alloquitur,) tanquam non de Libro CANONICO adhibitum. Quasi & EXCEPTA Hujus LIBRI ATTESTATIONE, Res ipsa non clara sit, quam volumus hinc doceri.*

e *S. Aug. Lib. de cura pro mortuis, cap. 15. Liber Ecclesiasticus, quem Jesus filius Syrach scripsisse traditur, et propter Eloquii nonnullam similitudinem Solomonis pronunciatur, continet in laude Patrum quod Samuel etiam mortuis prophetaverit. Sed si huic Libro, ex Hebreorum, *QUIA IN EO NON EST CANONE CONTRADICITAR*, quid de Moysi, qui in Deuteronomio et in Evangelio, &c. f *S. Aug. de Civ. Dei, lib. 18. cap. 36. Supputatio temporum à restituto Templo NON IN SCRIPTURIS SANCTIS, QUAE CANONICÆ APPELLANTUR, sed in ALIIS inventur, in quibus sunt et Maccab. Libri.* g *S. Aug. contra Epist. Gaud. Donatistæ, cap. 23. Hanc quidem Scripturam quæ appellatur Maccabæorum, non habent Judei sicut Legem, et Prophetas, quibus Dominus testimonium perhibet tanquam Testibus suis.* — h *Ibid. Recepta est ab Ecclesia non INUTILITER, si SOBRIE legatur, vel audiatur. Idem, Epist. 61. ad Dulcitium, contra Donatistas Circumcelliones, qui sibi met ipsi mira væsanja necem coniscerent. Summa Exemplum INOPIA COARCTATI, in Maccabæorum Libris persecutatis omnibus ECCLESIASTICIS Autoritatibus, vix aliquando, quod pro sua tententia adducerent, invenerunt. De verè Divinis ac CANONICIS non tam dilutè loqueretur Augustinus.**

Honour of them ; which of any *Canonical Book*, absolutely and simply *Divine*, he would never have done ; nor was it lawful for him to do it. So we see S. *Augustin's* mind.

LXXXI. Now they that contend for the *Canon* of the present *Roman Church*, would fain make S. *Augustin* to confute himself ; and, notwithstanding all this that he hath said before , to be a Special witness upon their side, and to hold the *Books* contested between them and us , to be every way as *Canonical*, and of as much *Authority*, as any of the *Scriptures* are besides. 1. To which purpose, in the first place they (a) usually cite his *Treatise of Christian Doctrine*, (b) where they say, (but their *Saying* is not always to be trusted,) that he numbreth *All the Books of Scripture* alike, as they do ; and that he maketh no distinction or difference between the *One* sort and the *Other*. And indeed to them, that read no other words of his,

<sup>a</sup> Bellarm. de verbo-  
Dei, lib. 1. c. 10. Sect.  
Primum.

Du Perron , Repl.  
pag. 439. il appert  
par le *Canon des liures*  
*canoniques*, injere  
dans le second liure de  
la doctrine Chrestienne  
de S. *Augustin*, ou les  
deux liures des *Maccabees* sont  
expressement contenus, et au-  
quel S. *Aug.* afin d'  
empescher que le nom-  
bre n'en fust varie  
par aucune addition,

ou sonstraccion, ajoutee pour seau , En ces *xliv* *Liures* est terminé l' autorité du *V. Testament*. Sixt. Sen. Bibl. Lib. 8. *Catharinus de libr. Canon. & alii multi. Sapientiam & Ecclesiasticum inter Propheticos Libros numeravit Aug. 2. de Doctr. Christiana. Libros Tobiae & Judith Sancta Christi Ecclesia in Canone recipit, & Pari veneratione cum aliis S. Libris legit atque colit. Verba Hieronymi, sine nulla discrecioне considerata, non sunt prouersus vera, quoniam Aug. in 2. lib. de Doctr. Christ. cap. 8. utrumque in ordine Canoniorum Libr. enumerat.* — Aug. quoque l. 2. de Doctr. Christ. duos *Maccab. Libros in canone Divinarum Scripturarum collocat. Hæc omnia Sixt. Sen. dicto libro 8. b. S. Aug. lib. 2. de Doctr. Christiana cap. 8. TOTUS autem CANON Scripturarum; in quo ISTAM CONSIDERATIO- NEM versandam dicimus, his Libris continetur: Quinque Moysi, id est, Genesi, Exod. Levit. Num. Deut. & uno Libro Iesu Nave, uno Iudicium, uno Libello qui appellatur Ruth, qui magis ad Regnum principiis videtur pertinere; deinde quatuor Regnorum, & duobus Paralip. non consequentibus, sed quasi a latere adjunctis similiisque pergentibus: Hæc est Historia, que sibi met annexa tempora con- tinet, atque ordinem rerum. Sunt aliae tanquam ex diverso ordine, quæ neque hanc ordini, neque inter se connectuntur, sicut est Job, & Tobias & Hester, & Judith, & Maccaborum Libri duo. & Esdræ dno qui magis subseque videtur, ordinatam illam Historiam usque ad Regn. vel Paralip. terminatam. Deinde Prophetæ, in quibus David, unus Liber Psalm. & Solomonis tres, Proverbiorum, Cant. Canticorum, & Ecclesiastes. Nam illi duo Libri, unus qui Sapientia, & alius qui Ecclesiasticus inscribitur, de quadam similitudine Solomonis esse dicuntur. Nam Iesus filius Syrach eos Scriptissime constantissime perhibetur; ( hoc autem, quod ad Sapientiam pertinet, revocavit 2. lib. *Retract.*) Qui tamen quoniam in Autoritatem recipi meruerant, inter propheticos numerandi sunt. Reliqui sunt eorum Libri, qui PROPRIE Prophetæ appellati sunt. XII Prophetarum Libri Singuli, qui con- necti sibi met, quoniam nunquam sejuncti sunt, pro uno habentur: quorum Prophetarum Nomina sunt hæc, Osea, Joel, Amos, Mich. Niam, Abac. Obad. Jonas, Zeph. Agg. Zach. Malachias. Deinde IV Prophetæ sunt majorum voluminum, Iesaias, Ieremias, Daniel, Ezechiel, His XLIV Libris V. T. terminataur auto- ritas. Novi autem IV Libr. Evang. &c.*

then

then what they are pleased to cite, this *One passage* may make a fair show, that after the space of CCCC years, they seem to have gotten *One Father* upon their side. But whosoever will look into the words of S.

*c Ibid. ante verba citata. Erit igitur DIVINARUM SCRIP-  
TURARUM soler-  
tissimus indagator : qui primò Totas legerit ; &  
notasque habuerit ; &  
si nondum intellectu ,  
jam tamen lectione ,  
duntaxat EAS , que  
appellantur CANONI-  
CÆ. Nam CÆTERAS  
securius leget  
FIDE VERITATIS  
instructus , ne præoccu-  
pent imbecillum ani-  
mum , & periculosis  
mendaciis atque phan-  
tasmatibus eludentes  
præjudicent aliquid  
contra sanam intelli-  
gentiam. In CANO-  
NICIS autem SCRIP-  
PTURIS Ecclesiarum  
CATHOLICARUM  
QUAM PLURI-  
MUM Autoritatem  
sequatur ; inter Quas  
sanè ille sunt , que  
APOSTOLICAS SE-  
DES habere , & Epi-  
stolas accipere merue-  
runt. Tenebit igitur HUNC MODUM in SCRIPTURIS CANONICIS , ut EAS que ab OMNI-  
BUS accipiuntur Ecclesiis Catholicis , PRÆPONAT EIS , quas QUÆDAM non accipiunt. In EIS  
vero que non accipiuntur ab OMNIBUS , PRÆPONAT EAS , quas PLURES , GRAVIORES-  
QUE accipiunt , eis quas PAUCIORES , Minorisque Autoritatis Ecclesie tenent. Si autem ALIAS  
invenerit à PLURIBUS , ALIAS à GRAVIORIBUS haberet , quamvis hoc facile invenire non possit ,  
æqualis tamen autoritatis eas habendas puto. Totas aut , &c. d Ibid. In quo ISTAM CONSIDERATI-  
ONEM versandam dicimus , ut suprà. e Ibid. DIVINARUM Scripturarum DUNIAXAT  
EAS , que appellantur CANONICÆ. f Ib. Nam CÆTERAS securius leget FIDE VERITATIS  
instructus. g Ib. Eas que ab OMNIBUS Ecclesiis accipiuntur , præponat eis , que non accipiuntur  
ab OMNIBUS. h Ib. Präferantur qui à pluribus , & gravioribus Ecclesiis recipiuntur , iis qui à  
paucioribus , & minoris autoritatis. i Ib. Quam plurimum autoritatem sequatur eam , que Apo-  
stolicas sedes habere meruerunt. k Ib. Si autem alias invenerit à pluribus , alias à gravioribus habe-  
tis , (quoniam hoc facile invenire non possit,) æqualis tamen autoritatis eas habendas PUTO.*

by the better sort of Men; which notwithstanding (because that had seldom hapned, and was not usually noted,) he thought to be of equal Authority. 5. And lastly he premiseth<sup>(l)</sup> this Caution before the Recital of his General Canon, that all these<sup>(m)</sup> particular Considerations may not be neglected by him that readeth it. If the Council of Trent (whereby the Roman Church is now governed) had set such a Preface before their Canon of Scriptures, as this is, that S. Augustin set before his, and had added no more to the End of it, than He did; they might have had the fairer plea for themselves. But so far are they from allowing their Canon to be received with any such Qualifications, and Distinctions, as these be; that first, they<sup>(a)</sup> command all the Books recited in it, (among which are those, that All Churches, at least, received not, and none at all, in their sence,) to be equally accepted, and taken with the self-same veneration, as having all a like absolute and Divine Authority annexed to them, without preferring one before another; and then,<sup>(b)</sup> they Damn all the Churches of the World besides, that will not thus receive that Canon upon their own terms: which neither S. Augustin, nor any other Father before or after him, ever did. Who when they give us such a Canon or Catalogue of Holy Scriptures, as we read here in his Book of Christian Doctrine, they give us a fair latitude withall, of taking the Canon in a common and large sence, without restraining it, (as otherwhiles when they speak after an exact and distinct manner, they do themselves,) to that strict and univocal acceptation, which makes it only to be of pure and Sovereign Authority, for this is the distinction that preserves the difference between that Canon of Books, which is absolute and Divine, and that which is not simply so, but mixt and Ecclesiastical. Nor can S. Augustin here be taken in any other sence. For of the Canonical Books (strictly

<sup>l</sup> Ib. Tenet igitur (Lector) HUNC MODUM in Scripturis Canonicis.

<sup>m</sup> Ib. TOTUS autem CANON Scripturarum, in quo ISTAM CONSIDERATIONEM versandam dicimus, &c.

<sup>a</sup> Concil. Trid. Sess. 4 — Omnes Libros P A R I PIETATIS affectu, reverentia, & veneratione, pro canoniceis receperit.

<sup>b</sup> Ibid. Si quis autem non suscepit, &c. ANATHEMA sit. Et Bulla Pii Papæ 4. ibid. super. forma Juramenti. Damnata a Concilio Tridentino ideo pariter danno, & anathematizo. Item, Extra hanc fidem nemmo Salvus esse potest;

ly ſo called, none can be preferred before another, (because in reſpect of their Authority, Infallibility, and Certainty, there is no diſference between them;) nor is it in the choice of any Churches, whether they will receive them, or no; as it is not in the Election of any person, whether he will follow any Church, that ſhould not receive them, (whereof there is no Example or instance to be given;) but of the Canonical and Scripture Books (largely and mixtly taken) there is no better advice, than S. Auguſtin here gives; to prefer thoſe, that all Churches receive, (and ſuch are the XXII Books of the Old Testament,) before thoſe other, that but a few receive, (and ſuch are the VI Books contein'd.) To this Advice we will add another, which is to the ſame purpose given every Man, that reads this and other places of S. Auguſtin, by one of the moſt learned

*a* Aub. Miræus de Scriptor. Sæc. XVI. Thomas de via Cajetanus inter omnes ſui temporis Theologos PRINCEPS censetur.  
*b* Cajetan. in Lib. Esther sub finem. Et hoc in loco terminamus Commentaria Librorum Historialium V. T. Nam reliqui (viz. Judith, Tobie, et Macab. Libri,) à S. Hieronimo EXTRA CANONICOS LIBROS ſupputantur, & inter are, or as firm Rules and Principles of Faith; but only APOCRYPHA locantur, cum Libro Sapientiae Ecclesiastico, ut patet in Prologo Galeato. Nec turberis Novitie ſi alicubi repereris Libros iſtos inter CANONICOS ſupputari, vel in Sacris Conciliis, vel in Sacris Doctoribus. Nam ad Hieronymi limam reducenda ſunt tam verba Conciliorum, quam Doctorum; Et juxta illius ſententiam ad Chrom. & Heliod. Episcopos, Libri iſti (ſi qui alii ſunt in CANONE BIBLIAE ſimiles) NON SUNT CANONICI, hoc eſt, non ſunt REGULARES ad firmandum ea que ſunt FIDEI; poſſunt tamen dici CANONICI, hoc eſt, Regulares ad edificationem fidelium, utpote in Canone Bibliæ ad hoc recepti & authorati. Cum hac enim diſtincione diſcernere poteris in DICTA AUGUSTINI in 2. de Doctr. Christiana, & Scripta in Conc. Flor. sub Eug. 4. Scriptaque in Provinciis Conciliis Carthag. & Laodic. & ab Innocentio ac Gelasio Pontificibus.

in a modal or qualified sense, as they be *Sacred Writings* fit to be *Read* for the *Benefit* and *Edification* of the *Church*. In which regard, though they be no *Infallible Rules*, yet are they honour'd above all other *Humane Scriptures*, as having more Beams of Divine Light and Wisdom in them, then the Books of other Ordinary and Common Doctors have. So that this Authority of S. *Augustin*, in his *Book of Christian Doctrine*, hurteth us not: for we have as many Books of Scripture (largely taken) in our *Bible*, as he had in *his*.

2. The next Authority that our (a)Opposites produce out of him for themselves, pretending that it makes against us, is in his *Book of Predestination*; where writing to *Hilary* and *Prosper*, he pleadeth for the *Divine Authority* of that (b) *Testimony*, which he had formerly cited out of the *Wisdom of Solomon*; and hereby (if *Cardinal Bellermyn's Collection* from hence might stand, and hold firm,) he maketh the *WHOLE Book of Wisdom* to become *Canonical* no less then the *Books of the Law* and the *holy Prophets* are. But that S. *Augustin* was of another mind, we have divers clear Arguments to evince it. For (first,) when he had produced this *Testimony* out of *wisdom*, (that (c) *The Righteous man is speedily taken away, lest wickedness should alter his understanding*,) and some exceptions had been taken against him, by the *Divines of Marseilles*, for citing a Book (d) which was not *Canonical*, (as, in those days, they had no such *Canonical Book* in the *Church of France*,) he doth not answer and reply, that they

a Bellarm. de verbo  
Dei, l. 1. c. 13. Sect. 2.  
B. Aug. ex professio docet, & probat, ex hoc libro Sapientiae posse confirmari dogmata, et librum esse CANONICUM. Lib. 1. de prae destinat. cap. 14. Et Sect. 4. Sed audiamus quae in eodem capite infra ponuntur. Non debuit (inquit) repudiari Sententia. Libri Sapientiae, qui meruit in Ecclesia Christi de Gradu Lectorum Ecclesiae tam longa annostate recitari, et ab omnibus Christianis &c. cum veneratione Divine Autoritatis audiri. Et infra. Oportet, ut Librum istum Sapientiae omnibus Tractatoribus anteponant; quoniam sibi cum posuerunt etiam temporibus proximi Apostolorum egregii Tractatores, qui eum testem adhibentes, nihil se ad-

hibere nisi *Divinum Testimonium* crediderunt. Du Perron Repliq. contre le Roy de la grand Bretagne. Pag. 440. Les Juifs ne tenoient non plus de *Liure de la Sapience*, au mesme degré de la *Loi*, des *Psaumes*, & des *Prophètes*; & nostre Signeur ne l' avoit non plus allegué, &c. Et neantmoins S. *Augustin* ne laisse pas de dire. ( De prae dest l. 1. c. 14. ) *Le Liure de la Sapience à merite, &c. d'être leu en l' Eglise de Christ par les Lecteurs de l' Eglise, &c. & d'être ouy, &c. avec veneration d'autorité Divine. Et dereches, ut suprà in Bellarm.* b Raptus est, ne militia mutaret intellectum. Sap. 4. 11. c Wisd. 4. 11. d Ep. Hilarii ad Aug. inter Ep. S. Aug. Hunc Librum tanquam NON CANONICUM definiunt omittendum.

said not true, or that the Book was of equal Authority with any other of the Bible, (and yet this he would have said, if it had been equally Canonical,) but he pleads only, that it ought not to be rejected, for the

<sup>†</sup> S. Aug. de prædest. Sanct. l. 1.c. 14. Non debuit repudiari Sententia Libri Sapientiae.

¶ Idem, ibid. Qui meruit in Ecclesia Christi tam longa an-nostate, &c. cum ve-neratione, &c. audiri Ut suprā.

a S. Aug. ibid. Qui ruit in Ecclesia Christi de GRADU LE-CTORUM recitari.

b De GRADU EPISCOPORUM, sive ex AMBONE.

c Idem, ibid. certe etiam de Divinorum Scripturarum TRACTATORIBUS, qui fuerunt ante nos, proferrem defensionem hujus sententiae, quam nunc solito diligentius atque copiosius contra novum Pelagianorum defendere urgemur Errorem — Si hujus ergo Sententiae defensionem ex Divizorum Eloquiorum nos precedentibus catholico TRACTATORIBUS promerem, pro

jecto h[ab]i fratres, pro qui-bus nunc agimus, acquiescerent: hoc enim significatis Literis vestris. — Sed qui Sententias TRACTATORUM inservi volunt, oportet ut istum Librum SAPIENTIAE, ubi legitur, Raptus est ne malitia ma-taret intellectum ejus, OMNIBUS TRACTATORIBUS ANTEPONANT; quoniam sibi eum anteposuerunt etiam temporibus proximi Apostolorum egregii TRACTATORES, qui eum Testem adhibentes, nihil se adhibere nisi DIVINUM Testimonium crediderunt. & S. Hieronym. Epist. 61. Scio me aliter habere Apostolos, aliter TRACTATORES. e Vide S. Aug. de Do. Chr. l. 2. c. 8. & Retract. l. 2. c. 4. \* S. Aug de prædest. ubi suprā. Sententiam verè planam, & antiquitatem Christianam.

(Secondly,) notwithstanding that *veneration*, it had certain marks of difference set upon it, (and here noted by S. Augustin himself,) to distinguish it from being as *Divine* and *Canonical*, as the *Law* and the *Prophets* be. Of which Marks, this was *One*; that the

*Book of Wisdom*, and the rest of that *Class*, were given to the (a) *Lectors*, or the *Inferior Officers* of the Church to be *Read* there by them in a *Lower place*, then those of the *Higher Class* were; which the *Priests* and *Bishops* read themselves, in a (b) *more eminent* and *conspicuous* manner: And this was *Another*; that such Au-

thors as He that wrote the *Book of Wisdom*, had only the honour to be *set first* and (c) *preferred* before all other *Tractatours* upon the *Canonical Scriptures*; but (d) it is one thing to be *set before* the common *Tractatours*, and another thing to be the *Authors* of the *Canonical Books* themselves, for this supposeth them to be those *Men*, that were *immediately inspired by God*: which of that (e) *uncertain Author* that compos'd the *Wisdom of Solomon*, (though many things he wrote might be confirm'd by *Canonical Scripture*, and were therefore received as *Divine Truths* and *Testimonies*,) S. Augustin could not say. And (Thirdly) for the same reason, he urgeth the \* *Truth* and *Authority* of

the Sentence only that he had cited, (being willing enough to (b) forgoe the *Authority* of the *Book*,) and standeth upon these Terms about it; that it is (c) certainly a work of Gods Divine Grace and favour, *If the just man be taken away betimes, lest otherwise he should be expos'd to the danger of worldly wickedness*; and that no Christian will deny, but that this *just man*, so taken away, is in *rest and peace*; and therefore whosoever said it, that it was a *faithful saying* (this,) and grounded upon (d) *Divine Authority*. In which sense (e) S. *Cyprian* also alledged the *same saying* under the Name and Testimony of the *Divine Scripture*. But neither did he, nor S. *Augustin*, call it a *Divine Testimony* so much in respect of the *Book* wherein it is, or the *Au-thour* that wrote it, as in regard of the *Matter* it self, that is there written. However, to the *Objection* made against this *Book* that it was not *Canonical*, he maketh no direct *Answer*, that is *was*; which, if He or the *Church* had held it so to be, would have been the readiest way to have answered all the *Divines of France*, and ended that *Controversie* between them. But herein(f) he would not be their *Adversary*, as the Masters of the *Roman Church* are pleas'd to be *Ours*. 3. In the third and last place, they bring his *Authority* for *Canonizing* the *Books* of the *Maccabees*. To w<sup>ch</sup> purpose they(g) cite *Two* of his *Sayings*; One, *That the Church and not the Jews, accounted those Books to be Canonical*:

b Ibid. *Quod à me quoq; positum tissimum de Libro Sapientiae fratres istos ita respuisse dixistis, tanquam non de Libro canonico adhibitum. Quasi, & EXCEPTA HUJUS LIBRIATTE STATIONE, RES IPSA non CLARA sit, quam volumus hinc doceri.*  
 c Ibid. *Quis enim audet negare Christianus, iustum, si morte præoccupatus fuerit, in Refrigerio futuram? quilibet hoc dixerit, quis homo sanæ fidei resistendum patabit? Hec est TOTA CAUSA cur dilectum est, à QUOCUNQUE sit dictum RAPTU<sup>S</sup> EST, ne malitia mutaret intellectum ejus. — Quæ cum ITA SINT, non debuit repudiari sententia Libri Sapientie, qui meruit in Ecclesia Christiani legi, — & cum veneratione divinae Autoritatis andiri.*  
 d Ibid. *Eum Testem adhibentes nihil se adhibere nisi Divinum Testimonium credide-*

runt. e S. Cypr. l. de mortalitate & l. Testim. 3. ad Quirinum. f S. Aug. de Civit. Dei, l. 17. c. 20. supra citat. *Solomonis Libri TRES recepti sunt in AUTORITATEM CANONICAM, Proverbia; Ecclesiastes & Canticum Canticorum. Alii vero Duo, quorum unus SAPIENTIA, alter ECCLESIASTICUS dicitur propter eloquii nonnullam Similitudinem, ut Solomonis dicantur, obtinuit consuetudo. Non autem esse ipsius, NON dubitan doctiores; Eos tamen in Authoritate Scriptorum Vide licet Ecclesiasticorum, & Populo publicè prælegi solitorum,) maxime Occidentalis antiquitatis recipit Ecclesia. — Sed adversus Contradictores NON TANTA FIRMITATE proferuntur, quæ Scripta non sunt in CANONE Iudeorum. g Bellarm. de verbo Dei, l. 1. c. 15. Sect. 1. *Sanctus autem Augustinus (cum multum auctoritatis sèpè tribuit Calvinus,) l. 18: de civ. Dei, c. 36. Libros (inquit Maccabæorum non Iudei, sed Ecclesia pro canonicis habet. Ideni locus à Card. Perronio (Replic. pag. 39.) multisque aliis, profertur unà cum Sequenti.**

\* Bellarm. *ibid.* Et l. 2. *contra Epistolam Gaudentii*, c. 23. eo- rudentem Librorum au- toritatem studiosè de- fudit, *Scripturam S. iesos appellans.*

¶ Bellarm. *ibid.* ver- bū 6. *Aug. non pro- fert.*

b Du Perron. *Repl. p. 439.* S. *Augustin au 2. l. contre l' Epistre de Gaudent, L' Escriture intitulée des Macca- bées, les Juifs ne lati- ennent pas comme la loy, les Prophetes, & les Pseaumes, que no- stre Seigneur allegue pour les Tesmoins, &c.* Mais elle à este neceue par l' Eglise, *NON IN- UTILEMENT, si elle est leue, ou est coutee SOBREMENT.*

c Idem *ibid. p. 440.* Et ce qu'il ajoute ; qu' elle à este receue par l' Eglise, *NON IN- UTILEMENT, pour- venu qu' elle soit leue SOBREMENT, n' est pas afin de diminuer la foy qui y doit estre d' ferrée, mais afin de reprimer les furieuses conséquences qu' les*

*Donatistes en inféroient ; & ne signifie autre chose, sinon, Pourven qu' elle soit leue avec sens rassis, & non avec manie & phrenesie, comme la lisoient les Donatistes, qui prenoient occasion de l' exemple de Samson, & de Razias, dont le zèle est loué, & non le fait, de se tuer & precipiter enx mesmes.* Et Dessus. *Aquel passage, ce que S. Aug. dit, que les Juifs ne tiennent pas l' escriture des Macca- bées au même rang que la Loy, &c. n' est pas pour affoiblir l' autorité de l' escriture des Maccabées Car. les Juifs ne tenoient non plus le Liure de la Sapience, au même degré de la Loy, &c. Et neantmoins S. Augustin ne laisse pas de dire, Le Liure de la Sapience, à merite, &c. Ut supra pag. 105. d. S. Aug. de Heræl. c. 69. Multa & inter ipsos (Donatistas) facta sunt Schismata & ab iis se diversi cætibus alii atque alii separarunt.* e Idem, *ibid. Ad hanc Heresin in Africa & illi pertinent, qui appellantur Cir- cimcelliones, genus hominum agridæ, & famosissime audaciæ, non solum in alios inmania facinora perpetrandu; sed nec sibi insanâ feritate parcendo. Nam per Mortes varias maximè præcipitiorum & aquarum, & ignium seipso necare consueverunt, & in istum furorem alios, quos potuerint, utriusque Sexus seducere, aliquando ut occidantur ab aliis, mortem, nisi fecerint, comminantes.*

Another, \* *That they have been received by the Church for holy Scripture, not unprofitably, if they be soberly read or heard.* Upon which words (a) *Card. Bellarmine* laid his Thumb, that they might not be seen and examined ; but (b) *Card. Perron* brings them forth to the view, and afterwards (c) disguiseth them, as his manner is to do in most of his other Citations. The *Do- natists* in S. *Augustin's* time were (b) divided into di- vers *Sects* : of which the *Circumcellions* were one ; a *Sect* more noted then the rest, and so called, from ranging up and down the Country, where they li- ved ( in *Africk*, ) and setting up their *Cells* abroad in the Fields, every one at first like *Eremites* by them- selves, and afterwards taking in their *Women* to coha- bit there among them. And a sort of people they were, so furious, and full of mischief and violence, both to themselves and others ; that they (e) did not only set upon those who chanc'd at any time to pass by that way, and come within their reach, ( making no Conscience to *murder* them if they found them not to be of their *Party*;) but many times also they would lay violent hands upon their own *Persons*, and either murder themselves or threaten other persons with present death, if those persons would not do it for them, when they were in danger to be taken, and punished by the Law, which the Secular Powers had

then

then made against them. And this they call'd their *Martyrdom*, teaching and exhorting all their followers, rather to *destroy themselves*, or to *kill one another*; then to suffer any publick shame or punishment, as common *Malefactors*. For which impious Phrensie and madnesse of their *Sect*, being generally condemn'd by all other Men, and challenged by S. *Augustin* to shew any allowance, or Example in *Scripture* for it, they had none to bring, but the Example of\* *Razias* in the *Maccabees*, who to avoid the fury of his Enemies, made an (a)end of himself, and being enflamed with anger against them, plucked out his own Bowels. Whereupon S. *Austin* took occasion to declare his judgement concerning that *Book* of the *Maccabees*, and said the *Donatists* were hard driven, that they had no other *Scripture*, or (b) *Ecclesiastical Authority* to shew for themselves. And though he denieth not, but that *Razias* was to be commended for a Man of great resolution and valour, yet he admits him not to be a *Martyr* for his Religion, or in this particular fact of *Self-homicide* to be set forth as any *Example* that might be followed by the *Donatists*, or other persons whatsoever. But perceiving that this Answer would not satisfie those Men, who defended themselves herein by the Credit and Authority that the *Book* of the *Maccabees* had among the *Africans*, he proceedeth yet further, and lesseneth the Authority of that *Book* by a triple Testimony; first (c) by the Testimony of the *Judaical Church*, which made no such account of it, as they did of the *Law*, the *Prophets*, and the *Psalms*: Secondly, by the Testimony of (d) *Christ*, which that *Book* wanted, and the others

\* Idem, Epist. 61. ad Dulcitium, Sammā Exemplorum inepia coarctati, in Maccabaeorum Libris, perscrutatis omnibus Ecclesiasticis Auctoritatibus, vix aliquando (quod pro sua Sentence adducerent Circumcelliones) invenerunt.

a 2 Maccab. 14. 41, 44, 46.

b S. Aug. Ep. ad Dulcitium jam citata.

c Idem, contra Epist. Gaudentii Donatistæ l.2. c. 23, Nostrum est autem, sicut Apostolus admonet; omnia probare, quod bonum est tenere, ab omni specie mali abstinere; Et hanc quidem Scripturam quæ appellatur Maccabaeorum, non habent JUDÆI, sicut Legem, Prophetas & Psalmos: Quibus DOMINUS testimonium ferribet tanquam TESTIBUS Suis. Sed recepta est ab ECCLESIA non inutiliter sic d. Ibid. Quibus Dominus, &c.

had

*b Ibid. Recepta est ab Ecclesia, non inutiliter si sobrie legatur, vel audiatur, maximè propter illas, &c.*

had, as his own *Proper Witnesses*; and thirdly by the consent and Testimony of the (*b*) *Christian Church*, which received it, *not unprofitably*, if it were *discreetly* or *soberly* read; that is, as *S. Augustin* elsewhere expoundeth himself, if those things that we read there be conferred with the *Sacred and Canonical Scriptures*, that whatsoever is thereunto agreeable, may be *approved*, and what is *otherwise*, may be *rejected*. To collect therefore (as the *Cardinals* and their followers do) out of these bare words; *The Books of the Maccabees are received in the Church*, that they are not in the *Jews* but in the *Christian Canon of Scripture*, and properly so called, is altogether against common Sence and Reason; for *S. Augustin* here intendeth to abate and weaken the Argument of the *Circumcellions*, and this collection of the *Cardinals* addeth no more strength and force to it, then it had before; when from hence *Gaudentius* the *Donatist* might have reply'd and said, that *S. Augustin* was so far from *confuting* him, as that he had *confirm'd* him in his former opinion, and given him a fair advantage to insult over the *Orthodox Christians*, who allowed him a *Testimony* taken out of a *Book* that belonged to their own *Canon*, and not to any *Canon* or *Scripture* of the *Jews*.

*e Ibid. Non inutiliter, & Si sobrie legatur; maximè propter illas Maccabeos, qui pro Dei lege sicut veri Martires, à prefectoribus tamen indigna, et atque horrenda perpetuis, ut ETIAM HINC POPULUS CHRISTIANUS adverteret, quoniam non sunt condigne passiones hujus temporis ad futuram gloriam que revelabitur in His.*

as were like unto them. Else, why did he not absolutely say, that they were *Canonical*? which had made an end of the business on the *Donatist's* side, without any more ado. But what his belief was concerning these *Books*, hath been declared before in a

*Work*

Work of his that he wrote towards the end of his days; wherein he (b) severeth, and excludeth the *Maccabees*, and other such *Church-Books*, from those *Scriptures*, that are called *Canonical*; acknowledging nevertheless, that in some respect, the *Church* affordeth them that *Appellation*. For in one and the same respect this can never be intended; unless we shall make *S. Augustin* to contradict himself in the very same *Period*; or the *Church* to hold those *Books Canonical*, which are not within the *Canonical Scriptures*. For the avoiding of which *Contradiction* we must of force suffer *S. Augustin* to explain his own words, and to add (as he doth there,) the reason (c) why the *Church* call'd them *Canonical*, and in what fence she did so, that is to say, Not because the *Authors* of them were *prophets*, or *Men inspired by God*, to write and give us the *Rules* of our *Faith*, but in regard of the many *Pious directions* and *Examples* of *zeal* and *constancy in Religion*, that are there to be found; for which cause (d) the *Church* received them into the lower *Canon of Ecclesiastical Books*, but not into the Supreme *Canon of Absolute and Divine Scriptures*. According to *propter quorundam Martyrum Passiones vehementes atq; mirabiles qui antequam Christus venisset in carnem usq; ad mortem pro Lege Dei, certaverunt.* *d Ibid. Propter quorundam Martyrum Passiones, &c.*

LXXXII. In *S. Augustin's* time was held The *An. Dom. COUNCIL of CARTHAGE*, which the *Roman Doctours* urge so much against us, though they cannot agree among (a) themselves, which of all the *Councils of Carthage* it was. Usually they\* say it was The

*notis ad Conc. Carthag. 3. Card. Perronium, ensa Replique, chap. 48. Chiffletum in notis ad Elevationem Can. Ferrandi. Et Concil. Carthaginense in Codice Romano. \* Bellarm. de verbo Dei l. 1. c. 10 Sect. Primùm. Primùm igitur hos Libros, unà cum cæteris, in Canone ponit Concil. Carth. 2. can. 47. & Trident. Sess. 4. Idem, ib. Sect. Præterea Concil. Carthag. ex quo cætera Concilia istum Canonem desumpserunt, vocat hos Libros Canonicos & Divinos.*

THIRD, whereat S. *Augustin* himself was present ; and wherein there was a (b) Decree made, what Scripture should be Read in the Church, and which should be Canonical. But if the *Third Council of Carthage* were held under the Consulate of *Cesarius*, and *Atticus*, in the year CCCXCVII, (as the (c) Inscription, or Title, of that Council, in all Copies, is given us,) there can be no such Canon, in it. For \* *Boniface* (to whom this Canon referreth) was not at that time Pope of *Rome*, nor more then Twenty years after. And if the (d) Canon next following there be true, (which referreth to Pope *Siricius*,) this Canon that goes before it, must needs be altogether false ; For between *Siricius* and *Boniface*, there were no less then (e) Three Popes, and One and Twenty years distance. So that fixing this Canon, (about which Pope *Boniface* was to be consulted,) upon the *Third Council of Carthage*, (wherein order was taken to consult Pope *Siricius*,) there is but little credit to be given to it. Let it therefore be the *Canon* of some (f) other Council, that was held at *Carthage* in the time of Pope *Boniface* ; for in the *Code of the African Church* we find such a like *Canon* in a *Council* kept there under the Consulate of *Honorius XII.* and *Theodosius VIII.* which was in the year CCCCXIX,

*Canone Transmarina Ecclesia consulatur. Habetur Idem Can. apud Dionys. Exig. & omnes Latinos Codices.* c *Ibid. Celario & Attico, viris clarissimis, consulibus Calend. Septembr. Carthagine in Secretario Basilice Restitutae, quum Aurelius Episcopus una cum Episcopis confidisset, adstantibus etiam Diaconibus, constituta sunt h.e.c, quae in praesenti Concilio definita sunt. Ad hae Binius. An. nimirum, 397. qui est Siricii Pontificis 13. \* Bonifacius, Cæsario & Attico Consulibus, nondum erat Episcopus ; quem sub consulatu Honorii XII. & Theodosii VIII. An. Dom. 418. Kal. Januarii ordinatum fuisse constat Papam Romanum. d Conc. Carthag. 3. (apud Binium) Can. 48. De Donatistis placuit, ut consulamus fratres & Consacerdotes nostros Siricium & Simplicianum. e Anastasius, Innocentius, Zozimus. f Binius in notis ad 47. Can. ejusd. Conc. Licet istud Cap. 47. in praesenti exemplari tanquam aliquod hujus Concilii capitulum habeatur, in aliis tamen certis Conciliorum Libris dicitur esse Carthag. Concilii, cap. 24. celebrati post Consulatum Honorii 12. & Theodosii 8. quoram Annus carrit sub Binifacio Papa. g Cod. Canon. Eccl. Africane Can. 24. Gracé, & Latinè edit. à Faustello, atque à Binio repetit.*

Three

Three years before Pope Boniface died; yet in that Africk Canon there is not so much, nor so many Books to be seen, as there is in the *Roman Edition*; for neither in the (a) *Greek Code*, one or other, nor in the *Collections of Canons* that *Cresconius* made, (who was an *African Bishop* himself,) shall we find any mention at all of the *Books of the Maccabees*, or of the *Book of Baruch*; towards the *Canonizing* whereof this *Canon* therefore will do no good. And for the *Rest* that be now contested, if we admit them to be *Canonical* upon (c) *S. Augustins* terms, (whom herein the *Council*, followed,) it will do us no hurt. For in a *large and common Sence*, as they be *Books appointed to be read in the Church* for the more ample direction and instruction of the people in a pious and regular course of *Life*, (in which sence (d) that *Council* took them;) or as they are to be preferred before all other *Ecclesiastical Books*, (in which sence (e) *S. Augustin* took them;) and as they are opposed to *suppositions*, *Apocryphal*, and *rejected Books*, (in which sence both (f) *S. Augustin*, and this (g) *council*, besides divers (h) *other of the Fathers* took them;) all these ways they may be called *Canonical*: but in a *Strict and proper sence*, so as to make them in all things forcible *Rules of our Faith*, or of *equal authority* with the *Law* and the *Prophets*, they are (i) neither here in *this*, nor in any other *Council* or *Wri-*

*a Justellus in notis ad eund. Can. 24. Hic Canon Carthaginensis Concilii extat in Collectione Canonum Cresconii Africani Episcopi nordum editi; sed ibi Maccabearum Libri non recensentur, nec in omnibus Gracis Codicibus editis & Manuscriptis.*

*b Which is also omitted in S. Augustin's Catalogue l.2. de Doctrin. Christiana, Suprà citat. and in all the Latin Copies likewise of this Council of Carthage; as both it, and the Maccabees are in the Greek Text, and in the Latin Version of Balsamon and Zonaras.*

*c Suprà Num. 21. d Can. citato. Quia à Pariibus ista accipimus in Ecclesia LEGAMUS in ELE- GENDA.*

*e Suprà Num. 81. f S. Aug. lib. 15. de Civit. Dei, cap. 23.*

*Omittamus earum Scripturarum fabulas, que APOCRYPHÆ nominantur, eo quid earum occulta origo non claret Pariibus, à quibus usque ad nos auctoritas veracium Scripturarum certissimam & no- tissimam successione pervenit. In his autem APOCRYPHIS etiā invenitur aliqua veritas, tamen propter multa falsa, nulla est Canonica Auctoritas. g Can. cit. Nihil in Ecclesia LEGATUR sub Nominis Divinorum Scripturarum præter Scripturas Canonicas. h S. Athan. sub. finem Synopsi. Ita magis digna sunt ut abscondantur, quam ut legantur. S. Hier. Ep. 7. ad Lætam. Caveat APOCRYPHÆ, quibus multa vitijsa admixta. Vide num. 60. &c. i Card. Cajetanus, in fine Comment. ad histor. V. & N. T. Suprà citat. Ne turberis Nrvitie, si alicubi reveres Libros istos inter Canonicas supputatos, vel in Sacris Conciliis, vel in Sacris Doctioribus — Libri isti non sunt Canonici ad consimilanda ea quæ sunt Fidei; Possunt tamen dici Canonici ad Adificationem fidelium, utpote in Canone Biblia ad hoc recepti & autorati. Cum hac DISTINCTIONE discernere poteris scripta Augustini, & Scripta in Provinciili Synodo Carthaginensi. Quam distinctionem Cajetanus desumpit ex Hier prelat. in Prov. & Ruffino in Expos. Symb. Vide quæ annotata sunt de Scriptis Divinis & Canonis latè sumptis; Suprà pag. 104.*

ter before or after it, (till the *New Decree* was made at *Trent*,) termed by that Name, or admitted into the *Canon of Divine Scriptures*. Else, if *S. Augustin* and this *African Council* should be otherwise understood, there

*a* Bellarm. de verb.  
Dei, lib. 1. cap. 20.  
Sect. At de. Seque-  
bantur enim Versionem  
Septuaginta Interpre-  
tum, apud quos Tres  
nostris, DUO LIBRI  
ESDRÆ nominan-  
tur.

\* Ibid. *Quocirca ve-  
risimile est, antiqua  
Concilia, & Patres,  
cum ponunt in Cano-  
ne DUOS Libros ES-  
DRÆ, intelligere no-  
mine DUORUM Li-  
brorum OMNES  
TRES-- Accedit quod  
citatitur hic Tertius Es-  
dræ ab Athanasio, Au-  
gustino, Clemente A-  
lexandrino, & Cypri-  
ano.*

\* Item Luc. Brug.  
in 3. Esdræ. *Tertius*  
*Esdræ Latinorum, est*  
*primus Græcis.*

*b* Biblia Sacra Sixti  
& Clem. 8. Jussu e-  
dita, *juxta decret.*  
Conc. Trid. Libri

*Duo, qui sub Libri Tertiæ & Quarti Esdræ nomine circumseruntur, EXTRA SERIEM CANONI-  
CORUM Librorum quos S. Trid. Synodus suscepit, & pro CANONICIS suscipiendos decrevit, SE-  
POSITI sunt. c S. Aug. de Civ. Dei, lib. 18. cap. 36. Post hos tres Prophetas Agg. Zach. & Malach.  
Scriptit etiam ESDRAS, qui magis rerum gestarum Scriptor est habitus, quam Propheta, — Nisi  
forte Esdras in eo Christum prophetasse intelligendus est, quod inter juvenes quosdam orta quæsitione  
3. Esdr. 3. 10. quid amplius valeret in rebus; cum Reges unus dixisset; alter Vinum, tertius Mu-  
lieres, quæ plerunque Regibus imperarent, idem tamen tertius Veritatem super omnia demonstravit esse  
victoricem. Consulto autem Evangelio Christum cognoscimus esse Veritatem. Ab hoc tempore, &c. Sup-  
putatio temporum non in Scripturis Sanctis, quæ CANONICÆ appellantur, sed in aliis invenitur.  
In quibus sunt & Maccabœorum Libri. d Bell. de verb. Dei, l. 1. c. 7. Sect. Primum. Concil. Car-  
thag. 3. Can. 47. Veteresque Patres Græci et Latini utebantur eo tempore Libris Sacris juxta eam Editionem  
quæ nomine LXX Interpretum circumserebatur. e Idem. eod. lib. cap. 20. Sect. Ad alteram.  
Multi veterum (ut Melito, Epiphanius, Hilarius, Hieronymus, & Ruffinus) in Canone V. T. expo-  
nendo, aperte fecerit *Saint Hebræos*, non Græcos. *Hebræi autem 3 Esdræ non habent.**

lary, Hierome, and Ruffin) followed the *Canon* of the *Hebrews*, wherein there is no *Third Book of Esdras* to be found. Which though it be very true, yet it is nothing to the purpose; for the question is not here concerning *Melito* and *Epiphanius*, &c. but concerning S. *Augustin* and the *African Council*, what *Books* they followed; who if they had followed the *Hebrew Bibles*, (as he acknowledged before they did not,) would neither have *Canonized* the *Third of Esdras*, nor any other of the *Greek controverted Books* besides: for the *Hebrews* had *none* of them all. His Second Answer therefore is, \* That in all the *Church-Liturgies* there is *nothing read* out of this *Third Book of Esdras*; which is a Reason as little to the purpose, as the former was; for though they *read* it not now in the *Roman-Office*, yet in the *Council of Carthage* they appointed it to be *read* in the *African Churches*; and if the bare *Reading* of a *Book* would prove it to be *Canonical*, what ever becomes of the *Third*, the *Cardinal* (contrary (a) to his own mind) will *Canonize* (b) the *Fourth Book of Esdras*, before he be aware of it. Then Thirdly, he answereth, that (c) *Pope Gelasius* put no more than *One Book of Esdras* into the *Canon of Scripture*; which *One* must needs be *Our Two*. But the matter is not, now, how many *Gelasius* reckoned, but how many S. *Augustin* and the *Fathers* in the *Council of Carthage* reckoned, who put no less than *Two* into their *Canon*, as we see before. All this then being nothing to this purpose, at the last (d) he denieth that in the *LXX Bible*, there were any such *Books*, as the 3d and 4<sup>th</sup> of *Esdras*. Which for the 3<sup>d</sup>, is not true of

\* Ibid. *Deinde nihil*  
*hac tertio Libro in Ec-*  
*clesiastico Officio un-*  
*quam LEGITUR;*  
*quod Argumentum est,*  
*à longo iam tempore*  
*non fuisse eum Li-*  
*brum habitum in nu-*  
*mero Sacrorum.*

<sup>a</sup> Ibid. Sect. Postre-  
mó. *Quartus Esdræ*  
*sine dubio non est Ca-*  
*nonicus, cum à nullo*  
*Concilio referatur in*  
*Canonem, & non in-*  
*veniatur neque He-*  
*braicè, neque Græcè;*  
*ac demum continet*  
*cap. 6. quædam fa-*  
*bulosa de Pisce Hinoch*  
*& Leviathane - quos*  
*Maria capere non po-*  
*terant, quæ Rabbino-*  
*rum Talmudistarum*  
*Somnia sunt. Itaque*  
*mirandum est, quid*

*Genebrardo* <sup>a</sup> *venerit in mentem, ut hunc etiam Librum ad Canonem pertinere vellet in Chronol. sua p.*  
90. *b Siquidem Feria tertia Pentecostes aliquid ex 4 Esdræ cap. 2. 36. 37. legitur in Officio Ro-*  
*mano. Et in Solennitate Martyrum. Ib. ver. 45. c Bell. ibid. Sect. Ad alteram. Præterea Ge-*  
*lasius in Conc. Rom. 70. Episcoporum, UNUM tantum Esdræ Librum ponit in canone. Quo uno*  
*sine dubio nostros DUOS intelligit. d Ibid. Sect. Denique. Denique, Licet quidam Codices Græci*  
*haberent Tria volumina Esdræ in duabus Libris, corrigentes tamen non habebant.*

the *Greek*, and for the 4<sup>th</sup> is not true of the *Latin Church*. For though the *Ancient Septuagint*, which was made first in *Ptolemie's* time, had not so much as the 3<sup>d</sup> Book, no more than any of the rest, that were not in the *Hebrew Bible*, yet in subsequent times, when the *Hellenist Jews* had once made their *Additions* to that LXX, both that *Third of Esdras*, and divers other Books besides, were received into it, and delivered over to the *Greek Church*; from whom the *Latins* took it, and made use of all those *Additions* to it, long before this *Council of Carthage* met together, and took order, that *more Books than these* should not be *publickly read* in their Churches. In some other places they made their use of the 4<sup>th</sup> Book of *Esdras* and all; which we

*a* S. Ambr. Lib. De. bono Mortis, & lib. 2. in Lucam, ac in Ep. 21. ad Horatianum. S. Cypr. Ep. 74. ad Pompeium. & adversus Demetrianum. *b* S. Athan. Orat. 3. contra Arianos. *c* Clem. Alex. lib. 2. Strom. Basil. in Ep. ad Chilonem. Author operis imperf. & Hom. 1. in Matth. 4<sup>th</sup>, and they that omitted them had good reason so to do, both in the *Greek* and in the *Latin Impressions* Civ. Dei, cap. 36. *e* Joh. Driedo in Cat. Script. lib. 1. c. 4. in former times, and in particular, when the *Fathers* ad difficult. 4. S. Cyprianus, Ambropus, cæterique Patres ci- tant Sententias ex Libro Baruch, & Tertio ac Quarto Esdræ, non tanquam ex CANO-

NICIS, sed tanquam ex Libris continentibus dogmata quædam pia. *d* Vatablus Tertium Librum Esdræ Græcè nec sibi contigisse dicit videre, nec quicquam quod ciat alteri. Sed neque in Complutensi- bus Exemplaribus, neque in Bibliis Regiis habetur hic tertius Liber Esdræ Græcè. *e* S. Aug. de Civ. Dei, lib. 13. cap. 24. Sicut Græci Codices habent, unde in Latinam linguam Scriptura con- versa est. Et Lud. Vives ad eund. locum. Olim Ecclesiæ Latine usæ sunt interpretatione Latina ex 70. versâ.

the *Vatican*, and the *Venice* Edition, though ( here ) accomped by *Card. Bellarmin* less corrected Copies, than others be. but when \* he brings in *S Hierom's* testimony , to exclude *this Book* out of the *ancient* and *Vulgar Bibles* , that were in use before his time, this is so far from truth , that in the very same place which the *Cardinal* citeth, *S. Hierom's* discourse is altogether to the contrary ; (a) pleading to have *these Books* rejected out of the *Bible* , which were not acknowledged by the *Hebrews* to be of that *Number* that alludeh to the (b)XXIV *Elders* ; which it should seem the *Cardinal* (not well regarding the *Characters*) mistook for the *LXX Interpreters*. Indeed afterwards *S.(c) Hierome* saies of the *LXX Copies*, that they were *various* one from another, and in many things *perverted*; but there he speaks of the whole *Body* of the *Bible* in general, and not of the *Books* of *Esdras* in particular, which he had noted before to have been taken into the *Bibles* then in use, though they were but (d) *Apocryphal Writings* of themselves. Yet as *Apocryphal* as they were with him, or any other of the *Church* , *S. Augustin* thought fit to retain *One* of them at least, (e) whereunto the people of *Africk* had been long accustomed , and the *Fathers* of the *Council of Carthage* made it so far (f) *Canonical* among them , that they ordered it to be read in their *publick Assemblies* ; from whence it will evidently follow , that either *He* and *They* were in an evident *Errorr* , ( to obtrude as a *Canonical Book* upon their *Church* , that was

\* Bell. lib. & cap. cit. *Sect. Denique.* *Denique B. Hieronymus præsatione in Esdram* , apertè significat, 3 & 4 *Esdræ* non solum apud *Hebreos* non haberi, sed nè apud *Septuaginta* quidem *Interpretes*. *a S. Heir.* praf. in *Esdram*. *Nec* quenquam moveat, quid liber à nobis editus est, qui *Apocryphorum* *tertii & quarti Somniis* non delectetur. *Quis & apud Hebreos Esdræ Nehemiasque Sermones in unum volumen coarctantur: & quæ non habentur apud illos, nec de XXIV Senibus sunt, procul ABFICIENDA.*

*b Id. prol. Galeato, Ita enim nonnulli supputant, alii XXII.* *c Præf. citat. si quis autem Septuaginta, &c. quorum Exemplaria varietas ipsa lacerata & inter se demonstrat. Nec potest utique verum asseri quod diversum est. Mittere eum ad Evangelia: in quibus multa ponuntur*

*quasi de V. T. quæ apud LXX Interpretes non habentur; velut illud, Quoniam Nazarenus vocabitur, & ex Egyptio vocavi filium, &c. d Ibid ut suprà; Apocryphorum Tertii & Quarti Libri (Esdræ) Somniis. e S. Aug. de Civit. Dei, lib. 18. c. 36, &c. 43. Item Epist. 10. & 19. ad Hieronymum, — Propterea me nolle tuam ex Hebreo interpretationem in Ecclesiis legi, ne contra LXX Autoritatem, tanquam Novum aliquid proferentes magno scandalo perturbemus Plebes Christi, quarum aures & corda illam interpretationem (ex LXX) audire consuerunt. f Can. citato. Sunt autem CANONICÆ Scripturæ — Gen. Exod. &c. — Solomonis Libri V. — Esdræ Libri Duo, — Tobias, Judith, &c. — quia à Patribus ista accepimus LEGENDA.*

not Canonical, which no Man, that hath any Honour for them, will grant; or else that they borrowed, and used the word *Canonical* in a large and extended acceptation, that might in one regard be applyed to the *Controverted Books*, and to the *undoubted Scriptures* in another, which will leave the *Errorr* upon their side, that forbid Men now under pain of damnation (as the *Church of Rome* doth) to admit any *Distinction* between them. For they must themselves admit a *Distinction* between the *rest*, and the 3d *Book* of *Esdras*, which nevertheless is here qualified with the *General Term* of (g) *Canonical Scripture*, as likewise be *Five intire Books* under the Name of *Solomon*, when all wise men know that he wrote but (h) *Three*, and that the *other Two*, though they were *commonly*, yet they were *improperly* said to be *His*. But the *Council of Carthage* spake by a kind of *Similitude*; and as the *Popular Custom* then carried it. The Sum is, As these *Five Books* are promiscuously received into the *African Canon* under the Name of *Solomon*, So are *all the other* under the Name of *Divine and Canonical Scriptures*; which (for all that) may, and ought to be *Distinguished* into their *several and proper Classes*.

LXXXIII. The next is Pope INNOCENT the FIRST; Who in his *Epistle to Exuperius*, (a man highly commended by (a) S. Hierome, and then Bishop of *Tolouse in France*,) (b) is said to have sent him a *Catalogue of Scripture-Books*, conform to that, which we have already recited out of S. *Augustin*, and the *Council of Carthage*. But who knows whether this be any genuine and true *Epistle* of Pope *Innocent*, or no? For there is great reason to doubt it. 1. First,

405.

a S. Hier. Ep. 4. ad Rusticum.

b Innocent. 1. in Epist. 3. ad Exuperium. Tom. 1. Conc. Sect. 7. apud. Bini-um. *Qui vero Libri accipiuntur in Canone*

*Scripturarum, brevis*

*annexus ostendit. Gen. Ex. Lev. Num. Deut. Jos. Judic. Reg. 4. Ruth. Prophet. XVI. Solomoni Libri V. Psalt. Job, (Tobias,) Hester, Judith, Maccab. duo, Esdræ duo, Paralip. duo, &c. Bellarm. de verbo Dei, l. 1. c. 10. Sect. Primùm. Primam igitur hos Libros unà cum ceteris in Canone ponunt Concilia Carthag. 3. can. 47. Trid. Sess. 4. & Pontifex Innocentius 1. in Ep. ad Exuperium. Similiter Perron, Canus, Becanus, & alii plurimi.*

because

because there is no *Ecclesiastical Writer*, that took any notice of it, (as many did of some others his (c) *Epistles*,) in all that *Age* wherein he lived, nor till he had been near upon CCC years dead. It is now got into the Body of the *Councils*, being placed there among the *Decretal Epistles* of the *Popes*; but it was first taken out, and brought in thither, from the (d) *Roman Code*, which of long time had no such *Epistle* in it. The Church of old was wont to be regulated by the *Canons* of the (e) *Universal Code*, that consisted of *Nine Councils*, that is to say, the *Councils* of *Nice*, *Ancyra*, *Neocæsarea*, *Gangres*, *Antioch*, *Laodicea*, *Constantinople*, *Ephesus*, and *Calcedon*; whereof the *First* and the *Three* last were *General*; the other *Five*, though *Particular*, yet generally (f) approved. And the whole intire *Code* contained only *CCVII Canons*, following one another in an exact order, to the end, that the *Number* of them might neither be augmented nor diminished. And thus it continued till (g) *Dionysius Exiguus* his time, who being an *Abbot* of *Rome*, translated that *Code* out of *Greek* into *Latin*, after another manner than it had been in use before; and made many Alterations in it. For he (h) retrenched divers of the *Ancient Canons*, (which seemed to be most disadvantageous to the *Popes*,) and (i) added divers others, that the *Universal Church* did not acknowledge: yet in all his *Collection* was there never any *Decretal Epistle* added. In the (k) *Abridgment* of *Ferrandus*, who lived at the same time, there is no mention made but of \* *One Epistle* only, which *Siricius* sent from a *Council* in *Rome*, to the *Churches* of *Africk*; and for the Reading of the *Canonical Scriptures* he quoteth no more (l) *Decree*, than what was made in the *Councils* of *Laodicea* and *Carthage*. So that for more than a *Hundred Years* together this *Epistle* of Pope *Innocent* was not heard

c Inter Epist. S. Ans<sup>o</sup>.  
Vide etiam S. Aug.  
contr. Ptolag. l.2. c 9.  
d Codex Canon. & De-  
cretorum Ecclesiæ Ro-  
manæ, edit. Mogun-  
tia. Anno 1525.

e Lechafferius in Con-  
sultatione sup. Con-  
trovers. inter Papam  
Paul. V. & Remp. Ve-  
net ac in Tractatu de  
Libertatibus Eccl. Ga-  
lic. Item, Hincmarus  
Arch. Remensis in o-  
pusculo contra Hinc-  
marum Luadunens. c. 21.

f Vide Conc. Calce-  
don. A.D. 4. 11. 13. &  
Anton. Aug. li de E.

g Dionys. Exiguus Co-  
dex Canonum Ec-  
clesiast. Anno 525.

h Omnes VIII. Cano-  
nes Concilii Ephesini.  
Magnam partem ultimi  
Canonis concilii Laodicensi. Tres ultimos  
Canones concil. Constantinopoli-  
ni. Duos postremos  
Canones concil. Cal-  
cedonensis.

i Canones, qui di-  
cuntur *Apofolorum*,  
50. Canones conc.  
Sardicensis Canones  
conc. Africani.

k Ferrandi Diaconi  
Breviatio Canonum.  
Anno 530.

\* And yet it is not  
that *Epistle* which is  
now put into the  
*Roman Code*.

l Ib. Tit. 228. ut  
præter *Scripturas Ca-  
nonicas nihil in Eccle-  
sia legatur. Conc. Lao-  
dicens. tit. 57. Conc. Car-  
thag. tit. 45.*

of at all, nor any other of his, that is now entred into the *Roman Code*. But about CC years after, (When the *Popes* had in the mean while begun to set up, and enlarge their pretended power so far, as that they might make *Decrees* by themselves alone, and give *Laws* to other Churches abroad; wherein notwithstanding they had much opposition,) there was another *Breviary* of the *Canons* made by (a) *Cresconius*, who added the *Decretal Epistles* of (b) *Six Popes* to the *Code* that *Dionysius Exiguus* and *Ferrandus* had collected before him. Among these *Epistles*, this of *Innocent's* was one, or at least given to this *New Collector* for one, though when it came to his hands there was nothing in it that concerned the *Catalogue* or *Canon* of the *Scriptures*. For having undertaken to make a (c) *Concordate* between the *Decrees* of *Councils* and *Popes* together, and to (d) alledge all that either the One or the Other had written, for the authority and confirmation of those *Canons* which he had collected into his *Breviary*; and having there also, accordingly, cited this *Epistle* of *Pope Innocent*, (e) *Six* several times, as it related to *So many Heads*, and agreed with *So many Councils* and *Papal Constitutions*, that had written any thing of them; yet when he came

(e) *Titulus ejusdem Breviarii. Hic habetur Concordia Canorum Conciliorum, & Praefulum Romano-rum.*

(d) *Ibid. in præf. Juxta vestrum imperium, cuncta Ecclesiastica Constituta, quæ ad nostram notitiam pervenerunt, in hoc opere sub Titulorum serie prænotavimus, eorumque concordiam facientes, collegimus in unum.*

(e) *Ibid. Canon. XXVI, CCXX, CCXXI, CCXXII, CCXXIII, CCXXIV, Ex Decretis Papæ Innocentii & aliorum.*

(f) *Ibid. Canon. CCXCIX, Ex Concil. Carthag. tit. 24. ut præter Scripturas canonicas Nihil in Ecclesia legatur.*

(g) *Qui vero Libri accipiuntur in Canone S. Scripturarum, &c. apud Binium & alios Sect. five tit. 7. & ultimo.*

to the (f) *Title or Canon of Reading* no other *Books* in the *Church*, but such as belonged to the *Canonical Scriptures*, (where if *Innocent's Epistle* had then contained that *Catalogue* of *Scripture-Books*, which was afterwards annexed to it, and is now printed with it, the *Collector* would certainly, upon his former undertaking and promise, have quoted it,) he produceth only the *Canon* of the *Council of Carthage*, and maketh no mention of *Pope Innocent's Epistle* at all; which is a sign, that there was nothing in it to that purpose: but that (g) the 7<sup>th</sup> and *last Head* of, (as it is now published for the better advantage and <sup>use</sup> <sub>sea</sub>)

plea of the *Roman Church*,) hath since the time of *Cresconius* been added to it by the sleight of some other hand. At which *Isidore Mercator*, (and as cunning a Merchant as He, *Benet the Petit*,) was so skilful, that within a C years after there was a (a) *Collection* <sup>a</sup> *Isidori Mercatoris* made of more *Decretal Epistles* than any honest man knew what to do withal till (b) Pope *Leo the 4<sup>th</sup>*, and (c) *Nicholas the First*, saw that there was great use to be made of them for their own turns, and sent them abroad into the world for *Law*. And as this was the Original of the *Roman Code*, so that *Code* is the first, wherein we meet with this *Decree* of Pope *Innocent* concerning the *Scriptures*, that is, no less than CCCC years after his death. Which is one Reason why we do the more suspect it 2. Another is, because in this matter the (d) *Council of Carthage*, being not altogether so sure of their *Canon*, intended to consult their Brother Pope *Boniface*, and other *Bishops* that lived abroad, about it ; which they needed never to have done, if Pope *Innocent* had sent out any such *Decree* before. For it is pretended that this *Decree* was out XIV years before the time of that *Council* and Pope *Boniface*. 3. And a third is, because we find those words of the *Apostle* in it, (They that are in the *Flesh* cannot please *God*, *Rom. 8. 8.*) so grossly misapplyed to persons that live in *Marriage*. But after all this, if we should grant this *Epistle* to be true, and allow it as much \* authority as \* which is more than Pope *Innocent* assumeth to himself when he saith, *Scriptura pro captu intelligentiae meae.*

(a) before to the Authority of *S. Austin*, and the *Council of Carthage*. And somewhat it is besides, that in the (b) *First Editions* of the *Council*, together with the Popes *Decretal Epistles*, which *Merlin* set forth at *Cologn*, and *Paris*, there is not in all *Innocent's Catalogue* the *Book of Tobit* to be found, as neither in

*Collectio Conc. & Epist. Decretalium.*  
Anno 800.

*b Can. de Libellis*  
*Dist. 20. Leo Papa IV.*  
*Episcopis Britannie.*  
*Decretalium Regule*  
*habentur apud nos sim*  
*mul cum Canonibus,*  
*&c. Anno 850.*

*c C. Si Roman. dist.*  
*19. Nicolaus Papa I.*  
*Episcopis Gallie.* *Di*  
*cretalies Epistole vim*  
*auctoritatis habent :*  
*quoniam quidam*  
*vestrum scripserint,*  
*hanc illa Decretalia*  
*prisorum Pontificum*  
*in toto canonum co*  
*dicis Corpore contine*  
*ri, & ad immunitio*  
*nem Sedis Apostolice*  
*potestatis prohibeant,*  
*&c. Anno 860.*

*d Can. Citato.*

*than Pope Innocent*  
*assumeth to himself*  
*when he saith, Scriptura*  
*pro captu intelligentiae meae.*

*a Num. 81. & 82.*  
*b Colon. 1530. in fol.*  
*& Paris 1535. in 80.*  
*per. Merlinum.*

S. Augustin's Catalogue, nor in the Canon of Carthage shall we find the Book of Baruch. Hitherto therefore it is certain, that no Ancient Authour can be produced to justifie the New Canon of the Council, that was held at Trent.

An. Dom.

426

<sup>a</sup> Sap. 4. 11. *Raptus est, ne malitia mutaret intellectum ejus.*

<sup>b</sup> Hilarius Arelatensis in Epist. ad Aug. *Hoc Testimonium, tanquam non Canonicum definiunt omittendum.* Ut suprá, num. 81. pag. 105.

LXXXIV. About this time it was, when the DIVINES at Marseilles, and other places in France, took Exceptions at S. Austin's alledging <sup>a/</sup>(a) Testimony out of the Book of *Wisdom*; which in points of doctrine they said ought to have been omitted, because it was <sup>b</sup>(b) no Canonical Book of Scripture. And forasmuch as all the rest of that Class were of a like Condition with this (that they were not written by any Prophet, not received into any such authority by the Ancient Church,) therefore upon the same reason that these Divines of the French Church refused to acknowledge the *One*, it may be justly presumed, that they disallowed the *Other*; there being no reason all, to be given, why they should Canonize, the Books of *Tobit*, *Judith*, *Ecclesiasticus*, or the *Maccabees*; and yet out of the same *Canon* reject the Book of *Wisdom*, as here they did.

An. Dom.

451.

<sup>a</sup> Concil. Calced. *Can. 1. Canones qui à S. Patribus, in una quaque Synodo, hoc usque constituti sunt proprium robur obtinere decrevimus.*

<sup>b</sup> In eod. Concil. *Act. 4. Act. 11. Act. 13.* *Epost. Synod. Episco-*

LXXXV. We have in this Century, the General Council of CALCEDON, under *Martianus* the Emperour, and in the time of *Pope Leo* the First, consisting of DCXXX Bishops; which received the Code of the Church universally in use before them, and by their <sup>a</sup>(a) *First Canon* confirmed it. In that Code, often <sup>b</sup>(b) mentioned in this Council, were contained among others the *Canons of Laodicea*, <sup>c</sup>(c) wherein we had the Catalogue of the Canonical Books of Scripture before; but the <sup>d</sup>(d) *Canons of the Councils of Carthage* had yet no place in it. And therefore we may safely con-

*porum Psidiae, ad Leonem Imp. Et Epist. Episcoporum Europae Provincie; ac Epist. Agapiti Episcopi Rhodi ad eund. Imp. c In Codice Can. univers. Ecclesie, Can. CLXIII. Quos Dionyssius Exiguus primum omnium adjecit, Anno 525.*

clude

clude, that neither Pope Leo, (whose Legats subscribed the Council of Calsedon for him, all but the XXVII Canon,) nor any of the Bishops there gathered together acknowledged any other Books of Canonical Scripture, than what the Council of Laodicea (which left out<sup>(e)</sup> all<sup>(f)</sup> the Apocryphal, or Ecclesiastical Books of the Old Testament,) had declared to be received, and read for such in the Church, before their time.

LXXXVI. In the latter end of this Age lived Pope Gelasius; of whose Decrees we have but<sup>(a)</sup> One only given us in the Roman Code, where it is divided into XXVIII Sections. Yet in the Tomes of the Councils they have added many more, and among others a certain<sup>(b)</sup> Decree that he made in a Synod at Rome with LXX Bishops about him, concerning the Authentick Books of Scripture. And this Decree was then first heard of, when Isidore the Merchant began to vent his Apocryphal Wares to the World, and when Gelasius had been already CCC years in his Grave. From him<sup>(c)</sup> Burchard and<sup>(d)</sup> Ivo received it, and<sup>(e)</sup> Gratian from them all. But in the<sup>(f)</sup> Copies which they bring us out of the pretended Original, there is so great an uncertainty, and disagreement betwixt them, that the<sup>(g)</sup> Roman Emendators of Gratian themselves know not how to trust it. For in some Copies they can find neither Book of Judith, nor the Second Book of Maccabees; in others they have but One Book of the Kings, and One of the Chronicles; sometimes Three, and sometimes Two, and otherwhiles Five of Solomon. So that no Man can tell what Gelasius herein said, if he said any thing at all. But let it be, that some such Catalogue was digested in his time : All

dum, si nonnulla sunt, que difficultatem faciunt. Item ad verb. Cæterum. Hinc usque ad finem (ubi recensentur Libri Scripturæ Canonici, & Ecclesiastici iisdem immixti,) neque in Collectiones Isidori, neque inullo Veteri Codice Gratiani eorum que collata sunt, inveniantur.

<sup>a</sup> Decretum Gelasii  
Pape ad omnes Epi-  
scopos, in Codice Can.  
Vet. Eccl. Rom Edit.  
Mog. 1525. & Paris  
1609.

<sup>b</sup> In Tomis Concili-  
orum apud Binium  
Tom. 3. Concil. Ro-  
manum, quo d 70. E-  
piscopis Libri Sacri et  
Authentici ab Apocry-  
phibis sunt discreti, sub  
Gelasio An. Dom. 494.

<sup>c</sup> Anno 1014.

<sup>d</sup> Anno 1117.

<sup>e</sup> Anno 1150.

<sup>f</sup> Dist. 15. c. Sancta  
Romana.

<sup>g</sup> Emendatores Ro-  
mani in Notis ad e-  
undem Canonem,  
Verb. Mandamus. Ac  
certe in toto hoc capite  
tot modis discrepant  
Collectiones ab Origi-  
nali, ut satis certò  
statui non possit, quæ  
VERA, & Para sit  
Gelasii lectio, nec ma-  
gnoperé sit miran-

<sup>a</sup> Decret. Gelasii in  
Synodo 70. Ep. Or-  
do Librorum Veteris  
Testamenti.

that is gain'd by it against us, is as good as nothing, for it is but a Catalogue of Ecclesiastical Books mixt with the Canonical; and the (a) Title of it bears no more, than we usually give it our selves; to signifie, that these were the Books, which were written in the time of the Old Testament, and afterwards received by the Church to be publickly read unto the people, though in a strict and exact manner of speaking; we intend not to call them all alike Canonical, no more than *Gelasius* and his Bishops did; who must either be taken in such a latitude, as we desire to be; or else they will be put, not only to disagree with the Nature of the Thing it self (to say that any Book was a Canonical Book of the Old Testament, which during the time of that Testament was never so,) but to depart likewise from the Consent of the Ancient and Primitive Church before them; which God forbid we should ever conceive of so many Reverend and Excellent Persons, as either met with *S. Austin* in the Council of Carthage, or with *Gelasius* in the Synod at Rome.

LXXXVII. But here at this place it will not be amiss to stand a while, and look upon the *Fine Pageant*, that *M. Bocanus* the Jesuite hath dress'd up, and set in

<sup>b</sup> M. Bocanus Ma-  
nual. Controv. l. 1. subtil enough; but herein (as in many things cap. 1. q. 1. canon besides) he shewed little of it; when (b) he brings in Scripturarum (quem Pope Innocent delivering the Trent-Canon of Scri-  
Pontificii amplecti-  
murmur) habetur in con-  
cilio Trident. Siff. 5. ptures to the Council of Carthage, and the Council of  
cilio Trident. Siff. 5. Carthage recommending it to *S. Austin*, and *S. Austin*  
Et Patres illius Con-  
cili acceperunt illum presenting it to Pope *Gelasius*, and Pope *Gelasius* in  
per traditionem ab Eu- his Council at Rome reaching it over to Pope *Eugenius*  
genio Papa in Concilio in his Council at Florence, (which is a leap no less  
Florentino; Rursum  
Eugenius illum accepit

<sup>a</sup> Gelasio Papa in Concilio Romano; Iterum Gelasius ab Augustino; & Augustinus à Concilio Cartha-  
ginense; denique Patres hujus Concilii ab Innocentio I. Vixit autem Innocentius An. Christi 402. Igitur  
ab illo tempore PRIMITIVE ECCLESIAE ad nos usq; per CONTINUAM TRADITIONEM per-  
severat idem ille SCRIPTURÆ CANON, quem nos nunc tenemus, & amplectimur. Vide eund.  
Tract. de fide, cap. 3. q. 1. num. 3.

than

than Nine Hundred and Fifty years long,) and Pope *Eugenius* putting it into the hands of the *Council of Trent*. We shall speak with the *Council of (a) Florence* <sup>a</sup> Infrà, num. 154. and *(b) Trent* hereafter: and what *all the rest of this* <sup>b</sup> Num. 181. *shew* can say, we have already heard before, and heard nothing that makes to the *Fœsuits* purpose; which is, to set all the *Apocryphal*, or *Ecclesiastical Books* of the *Bible*, in *equal Rank* and *Authority* with the *Canonical*. But between *Eugenius* and *Gelasius* there will come in so *many* to the contrary, that *Becanus* will never be able to maintain either his *Continual Tradition* against them, or to fetch his *leap* over all their Heads. That *Gelasius* received his *Catalogue* from *S. Austin*, or *S. Austin* from the *Council of Carthage*, and the *Council* from Pope *Innocent*, is no way probable. For first *Gelasius* received his *Decretal Epistles*, all but One, and his *Synodical Declaration* of the *Scripture-Books* from *Isidore Mercator*, and *Isidore Mercator*, for ought that any body knows, onely from himself. Next, the *Council of Carthage*, and Pope *Innocent*, rather received their *Catalogue* from *S. Austin*, then *S. Austin* from them; For he wrote his *Books of Christian Doctrine* before he was made a *Bishop*, to which Office he was <sup>(a)</sup> *Ordained* VII years before Pope *Innocent* <sup>(b)</sup> came to that dignity, and X years before <sup>(c)</sup> the *Epistle* to *Exuperius* is said to be written; an *Epistle* that *Austin* <sup>e</sup> Vid. Num. 82. perhaps never saw, (at least he makes no mention of it,) and which the <sup>(e)</sup> *Council of Carthage* never heard of, who following the *Enumeration of Scriptures* that *S. Austin* had (with his restrictions and limitations) set down before, sent it to *Boniface* and other *Bishops* of *Italy*, to see if they would approve it; which they would never have done, if they had known of any former *Declaration* that *Innocent* had there made about it. Lastly, if *Eugenius* had it from *Gelasius*, and he from *S. Austin*, and

<sup>a</sup> Anno 395. Secundum Proprii Chronicon.

<sup>b</sup> Anno 402.

<sup>c</sup> Anno 405.

<sup>d</sup> Anno 419.

and S. *Augustin* from the *Council*, and they from Pope *Innocent*; from whom did this Pope receive it? (for he lived in the *Fifth Age*, which is somewhat too late a time to begin the (a) *Primitive Church* withall, as *Becanus* here doth;) did he take it from himself, and fetch it out of his (b) *own Bosome*? or did he alone give forth his *Sentence* about it, without the *Consent* and *Testimony* of *Others*? and, which is more, against all the *Testimony* and *Consent* of the *Primitive Church* for the space of *CCCC* years before him? Into so many *Errours* and *Straights* doth this *Fesuite* cast himself, by undertaking the *defence* of a *wrong cause*.

c *Becanus lib. de analogia V. & N. Test.*

c. i. q. 1. *Quinam Libri V. T. sunt canonici?* R. *Canon seu catalogus Librorum V. T. duplex est. unus Judaicus, qui tempore Esdrae confectus est. — Alter Christianus, qui Autoritate INNOCENTII PRIMI confectus est. — Et quidem de prioribus non est disputatio; Omnes tam Judaei quam Christiani agnoscunt illos pro canonicis. De posterioribus aliqua diffensio est.*

LXXXVIII. Nor is he in any less *Errour*, when (c) having ask'd the *Question*, *What Books of Scripture* were received into the *Canon* of the *Old Testament*? he answereth, That there be *Two Canons* of that *Testament*; one *Judaical*, which was made up in the time of *Ezra*; and another *Christian*, which was made up by the Authority of *Innocent the First*: A *Distinction* that standing upon no *Foundation* destroyeth it self. For the *Canon* of the *Old Testament*, if it be properly and strictly taken, (and *Becanus* would not have it otherwise taken,) neither is, nor can be any other but *Judaical*, from which if there should be a *Different Christian Canon*, making and avowing those *Books* to be *Parts* of the *Old Testament*, which the *Old Testament* never had, it would imply a *Contradiction*; which Pope *Innocent's Epistle* will never make good, For no *Book* can be said to be a *Canonical Book* of the *Old Testament*, (that ended in *Ezra's* time,) but such only as was received into the *Canon* while that *Testament* and the *Ancient Judaical Church* flourished under it. Therefore in this matter we can no more believe the *Fesuite's* saying concerning Pope *Innocent*, then we can believe Pope *Innocent himself*, when

when in this his *Decretal Epistle* he telleth us (if yet it were *He*,) that (*a*) *Salomon King of Judah* wrote a *Book* in the time of (*b*) *Ptolemie King of Egypt*; for he attributeth five (*c*) *Books to Solomon*, whereof *Ecclesiasticus* must be One, that was written by *Syrach* (*d*) *DCC* and LX years after *Solomon* was dead. The question in our Case is concerning a matter of *Fact*, in a time long since past, which no power is able to change into any other thing than at that time it was, and make it what it was not. The demand then being, What are the *Canonical Books* of the *Old Testament*, which was now past and gone *Four* whole *Ages* before the time of Pope *Innocent*? Recourse is to be had unto the time of the *Old Testament* it self, that herein must only give us our sure and certain resolution, For if the Pope had an omnipotent faculty, yet that faculty could not revoke a *time*, nor make things *then to be*, that *then had no being*, as it is both confessed here by the *Fesuite*, and was made clear (*e*) before, that his *New* <sup>e</sup> *Suprá, Chap. II.* *Canonical Books* had *then no such being* at all, Besides Pope *Innocent's Answer* was not given to *Exuperius* in such high terms of *Authority* (whereby to regulate and bind the *Christian Church* after him,) as *Becanus* here would have it; for he answereth (*f*) only as far as *his understanding gave him leave*, and according as *his reason persuaded him*, having first consulted the *Books*, and the *order of times* wherein they were written. But if he had made the *Ecclesiastical Books* of equal *Authority* with the *Canonical*, or determined those *Writings* to be parts of the *Old Testament*, which never were acknowledged by *them* that lived under it, properly to belong thereunto; his Answer had been clear otherwise than what his *understanding* led him to; and would have been altogether contrary to *reason*, both in regard of the *Books* themselves, and of the *Times* when they were first set forth; which was after *Ezra* (*g*) and <sup>g</sup> *Vide cap. L.III. 4.* *Malachy*.

*a* An. Mundi 2940.

*b* An. Mundi 3704.

*c* Innoc. I. in Epistola, *Solomonis Libri QUINTÆ.*

*d* præfat. *Siracjdis filii in Ecclesiasticum.*

*Man. in 30 anno, temporibus Ptolemai Enargetis Regis, postquam perveni in Egyptum, &c.*

*f* Innoc. I. in Epistola ad Exuper. Pro captu intelligentiae meæ respondi, quid sequendum vel docilis ratio persuaderet, vel auctoritas lectionis ostenderet, vel custodiz series temporum demonstraret.

*Malachy* had clos'd up the *Canon*. Again, if *Innocent's Rescript* had then carried the present *Roman sense*, and been of such *Authority* as is now pretended, how came it to pass, that from the next Ages after him, to the time of the *Council of Trent* it self, there was no greater Regard and Consideration had of it? For certain it is, that from his time to ours, never was any *Bible* found, that had either *his Epistle*, or the *Catalogue* of *S. Austin*, or the *Canon of Carthage*, or the *Decree* of *Gelasius* set before it; as in all, Manuscript and Printed, (a) the *Prologue* of *S. Hierom* is, there placed by a common and universal Consent of the *Latin Church*, to be a sure (b) *Index* and discrimination of the *Apocryphal* or *Ecclesiastical Books* from the *Canonical*. For herein he was preferr'd before (c) all other *Writers*, that spake not so distinctly and exactly of *this particular*, as he did. And to make it manifest, that in the subsequent Ages the *Church* followed not the pretended definition of *Innocent*, or *Gelasius*, but the distinction that *S. Hierom* made, and the *Ancient Canon* that the *Christians* received from the (d) *Hebrews*, we shall in the *Chapters* ensuing, take a full view of the next *Ages*, and see the *Testimonies* which both the *Elder* and the *Later* *Writers* have given us herein.

*a* Prol. Galeat. *B. Hieronimi.* *b* Ibid. *ut scire valeamus, quidquid est Extra Hos ( in Galeato recensitos ) Libros, inter Apocrypha ponendum.* *Igitur Sapientia que vulgo Solomonis inscribitur, & filii Syrac Liber, & Judith, & Tobias, & Pastor, non sunt in CANONE.* *c* Alph. Tostat. in 1. cap. Mat. ad ver. 12. & seq. *Magis credendum est Hieronimo quam Augustino. maximè ubi agitur de Veteri Testamento, & de Historiis; nam in hoc ipse excessit omnes Doctores Ecclesie.* *d* Idem, Defensorii part. 2. c. 23. *Ista Distinctio facta est ab ECCLESIA UNIVERSALI, quae concorditer tenet illam DISTINCTIONEM factam a B. HIERONYMO;* *Nam ista tenebatur a Judais Fidelibus ante Christi Adventum; & fuit postea continua ta in ECCLESIA.*

CHAP. VIII.

*The Testimonies of the Ancient Ecclesiastical Writers in the Sixth Century.*

LXXXIX. **M**AURELIUS CASSIODORE  
(sometimes a *Senatour of Ravenna*  
and *Consul of Rome*, but afterwards one that retired himself to

*An. Dom.*

530.

a *Collegiate life in a \* Religious House* which he had built  
for that purpose,) though he lived many years in the former Century, yet in his old Age he reached to this ; and wrote an (a) *Introduction to the Reading of Divine Scriptures*. Among which he comprehendeth not only the *Canonical*, but the *Ecclesiastical Books* also of the *Bible*, together with the best (b) *Expositours*, and *Tractats* that had been made upon them. In the first place (c) he reciteth the *stricter Catalogue* of S. *Hierom*, (which is an Argument that he preferred it before any other,) and afterwards the *larger Enumeration* of S. *Augustin*, and the common *Septuagint* : but of these *Two last* his judgment is not so well known to us as otherwise it might have been, if the Copies of his writing had come perfect to our hands. For they that set him forth confess somewhat here to be wanting. In the mean while how highly he approved S. *Hierom's Edition*, which consisted of *XXII Books* according to the *Hebrew Canon*, he declareth at large :

<sup>a</sup> *Cassiodorus de Divinis Lectionibus.*

<sup>b</sup> *Ibid. cap. 24. Quod dictum rationabiliter. in Tractatoribus probatissimis invenitur, hoc proculdubio credamus esse DIVINUM.*

<sup>c</sup> *Ibid. cap. 12. Scendum est planè S. Hieronymum ideo diversorum Translations legisse, atque corrixisse, è quod Auctoritati Hebraicæ nequaquam eas perspicceret consonare. unde factum est ut OMNES LIBROS V. T. diligenti curâ in Latinum Sermonem de HEBRÆO fonte transfunderet, & ad VIGINTI DUARUM Literarum modum qui apud Hebraeos manet, COMPETENTER adduceret, per Quas Omnis Sapientia discitur, & memoria dictorum in ævum Scripta Servatur. Huic etiam adjecti sunt N. T. Libri XXVII, qui colliguntur simul XLIX. Titulus hujus Capitis est, DIVISIO SCRIPTURÆ DIVINÆ Secundum HIERONIMUM.*

S

But

But of Pope *Innocent's Epistle*, and the *Decree of Gelasius*, he ſaith not a word: which is a ſign, that they came into the World after his time. And because he could not find among all the *Ancient Writers* any Expositions of the other *Ecclesiasticall Books* \* which were added to the Translation out of the *Septuagint*, and numbered in *S. Augustin's Catalogue*, he committed the care of that Work to a Priest (a) of his own acquaintance; (b) commanding the *Books* for many excellent *Vertues*, and instructions of *Manners* in *Patience*, in *Hope*, in *Charity*, and in *Fortitude*, that are to be found in them. And thusfar *S. Hierom* was of his mind. And so are we.

\* Ibid. cap. 5. *Sep̄t̄us dicitus autem Pater Hieronymus afferit Sapientiae Librum non à Solomone (ut usus habet) sed à Philone doctissimo quodam Iudeo ſuiffe conſcriptum: quem Pseudographum prænotavit, quia usurpationem nominis portat alterius libri expoſit. Presbyter Bellator, &c.*

a Ibid. cap. 6. *Bellatori amico nostro. b Ibid. Propter virtutes excellentissimas morum conſcriptos eſſe cognoscite, ut patientiam, ut ſpem, ut charitatem, ut etiam in fæminis fortitudinem, ut pro Deo contemptam præſentis ſeculi ritam, &c. nostris animis competenter infunderent.*

*An. Dom.* XC. Among other *Laws*, that *JUSTINIAN* the *Emperour* made concerning *Ecclesiastical matters*, this was

§ 41 one; (a) That the *Canons* made, and confirmed by the *Four First General Councils*, ſhould be *Received*, and have the force of *Laws*. In the *laſt* of which *Councils* (as appeared before, both by the (b) *Council* it ſelf, and by the (c) *Code* there approved,) the (d) *Canon* of the *Council of Laodicea* was confirmed; and the (e) *Canon* of the *Council of Carthage* (which that *Code* contained not,) let alone by it ſelf. From whence it appeareth, that though (f) *Dionysius* and (g) *Ferrandus* had already made ſome uſe of the *African Council* in their particular and private *Collection*s of the *Canons*, yet in the general and publick *Receptions* of the *Church*, this of *Carthage* carried not then any ſuch binding *Authority* with it, as that of *Laodicea* did.

b *Concil. Calcedon. Can. 1. ut ſuprā citatur Num. 85.*

c *In eod. Concil. Act. 4. 11. 13.*

d *Vide Nam. 59. Num. 82.*

f *Anno 125.*

g *Anno 530.*

XCI. But we have in this Age the *Testimonies* of Two *African Bishops* to explain their own *Canon*; one of *JUNILIUS*, who notwithstanding the mixture

ture that S. *Augustin* and the *Council of Carthage* made of the *Ecclesiastical and Canonical Books* together, acknowledgeth a great (*a*) *imparity* betwixt them, and parted them again (them and others) into their several *Classes*. For First he declareth that the *Canonical Books* only are of *Sovereign and perfect Authority*; then that there be some others of a *lesser*, and others of *no Authority* at all: which is answerable to the *Order of the Greek Church* which divided the *Canonical Books* from those that were suffered to be *Read* in the *Publick Assemblies*, and these from the *Apocryphal*, that were utterly *rejected* and *forbidden* to be used among them. Secondly, he (*b*) excludeth out of his *Canonical Class* the Books of *Judith, Wisdom, and the Maccabees*, which he expressly nameth, and (by the reason that followeth,) the *rest of that Rank* also, which he nameth not. For Thirdly, the Reason that he giveth of this distinction, is because (*c*) the *Hebrews, and S. Hierom, and other Doctors of the Church*, had so distinguished them before him. Which is a clear profession, that he received no more Books into the *Canon* than they did; and a clear argument withall, that the *Copy of his Writing is corrupted*, where some of the *Canonical Books* recited in it are set (*d*) out of their *own Order*.

XCII. Another of the *African Bishops*, is **PRIMASIUS**, the Prelate of *Adrumetum* there, and one of those *Fathers* that were present (*e*) at the *Fifth General Council in Constantinople*, who after the *Council of Carthage*, had been divulged and *spread* in his Country now more than *C* years together, (*f*) knew of no other *Books* to be *Received* there into *Perfect and Canonical Authority of Scripture*, than what S. *Hierom*, and others that followed the *Hebrew Accompt*, had (*g*) formerly numbered. It is therefore

*a Junilius Africanus de partibus Divinæ legis, l.1. cap. 7. (Scriptum autem ad modum Dialogi) Discipulus Quomodo Divinorum Librorum, (nempe qui aut revera Divini sunt, aut tales habentur?) consideratur Auctoritas? Magister. Quia quidam perfectæ Auctoritatis sunt, qui tam Mediae, quidam Nullius. D. Quidam sunt perfectæ Auctoritatis? M. Quos CANONICOS in singulis speciebus enumeravimus. D. Qui Mediae? M. Quos adjungi à pluribus diximus. D. Qui Nullius? M. Reliqui Omnes.*

*b Vide ejusdem Libri, cap. 3.*  
*c Ibid. Discip. Quare hi libri non inter canonicas Scripturas currunt? Mag. Quoniam apud Hebreos quoque super hac differentia recipiebantur, sicut Hieronymus, Ceterique testantur.*

*d Eod. cap.*  
*e An. Dom. 553. Concil. Constanti-nop. General. V. Col-lat. five Act. 2.*

*f Primasius in Apocalyp. cap. 4. S. Johannes Veteris Testa-menti Libros (p. 24. Alias) insinuat, Quos Ejusdem Nomeri CANONICA Auctoritate suscipimus, tanquam 24. Seniores super Tribunalia præsidentes.*

*g Num. 70, & 73.*

<sup>f</sup> Cotton. Depr. 184. <sup>g</sup> Coeffat. Apol. P. 96. a great vanity in (f) Cotton and (g) Coeffeteau to say as they do, that from the time of the African Council in Carthage, their New Canon of Trent was received and believed throughout all Christendom; and that there are not above One or Two to be found among the Ancient and later Writers in the Church since that Age, who have been of another mind. But we shall find them many more: and it will be no easie matter for those of their side to find any One that ever maintain'd the Doctrine of the Council of Trent, before that Council sent out their Anathema against the whole Church of God besides, both before and after them.

An. Dom.

560.

\* Evagr. Hist. lib.4. cap. 39.

<sup>h</sup> Anastasius in Hexameron, lib. 7. Numerat igitur Deus totum suum Vetus Testamentum in XXII Libris.

<sup>i</sup> Cocc. Thesaur. l.6. Art. 17.

<sup>k</sup> Quæst. 8. apud. Anastas.

<sup>l</sup> Anastasius in Odrys c.9. whiles (<sup>l</sup>) he attributeth to the Fathers of the Nicen Council.

An. Dom.

580.

<sup>m</sup> Henr. Canis. Antiq. Lect. Tom. 4. Baronius in Annal. Anno. 5. 3. Sect. 46.

XCIII. In Syria at this time lived ANASTASIUS the Patriarch of Antioch, a person \* highly esteemed in the Church, as for all other things wherein he excelled, so especially for his study and knowledge of the Scriptures; Who in his Work that he made upon the Creation of the World, (h) expressly setteth forth the Number of those Books which God had appointed for his OLD TESTAMENT, to be XXII. And it is to no purpose for (i) Coccius to bring him out of his Treasury against us. For though he citeth Ecclesiasticus, in the same Book, yet neither there, nor any where else, doth he make it to be a part of God's Old Testament. And if he (or some (<sup>k</sup>) other under his name) hath thought good to alledge the Wisdom of Solomon and to call it a Divine Scripture, yet this is no more than other-

XCIV. As clear a Testimony have we from LEONTIUS, accompted both in those days and these (<sup>m</sup>) a very learned and exact Writer; who in his Book against The Sects, acknowledgeth no other Canonical Parts of the Ancient Bible to be Received by the Christian Church, than what the Hebrews had received

received before, that is to say, XII *Historical Books* *Five Prophetical, Four of Doctrine and Instruction, and One of Psalmody*; all (a) which he nameth in particular without making mention of any Other. And therefore the *Master* of the *Pope's Palace* at *Rome* is very angry with this passage in *Leontius*, and putteth him into his *Expurgatory Index* with this Censure, “(b) That he did exceeding ill, to make so short a Catalogue of the Old Divine Scriptures, and therein to “Omit the Books of *Tobit, Judith, Esther, Wisdom, Ecclesiasticus*, and the *Maccabees*. Which is clearly to confess, that this Testimony is wholly for us, and full against the *New Trent-Canon*.

*Parenitici, Partim ad Psallendum facti. Et hi quidem sunt V. T. Libri, &c. N. T. pertinent, recensuisset, subjicit. Ταῦτα δὲ τὰ Κανονιζόμενα βιβλία εἰναὶ οὐκ παλαιὰ οὐκ Νέα. Ὡν τὰ παλαιὰ πόντα διχούται οἱ Εβαῖοι. Hi sunt Libri in CANONEM recepti in ECCLESIA, tum Veteretum NOVA; Equibus Omnes illos Priscos HEBRAEI recipiunt b Joh. Maria. Magister. S. Palatii, Judie. Rom. p. 117. Diminutè catalogum Divinorum Librorum texuit. Nam Tobiam, Judith, Esther, Sapientiam, Ecclesiasticum, & Maccabeos PERPERAM OMISIT.*

XCV. There is a *Commentary* upon the *Apocalyps* extant under the Name of **VICTORINUS** the *Martyr*, *Bishop of Poictiers in France*; Another set forth among the *Works* of *S. Augustin*; and a Third attributed to *S. Ambrose* which though they be not their *Writings* whose *Names* they bear, yet very *Ancient* they are, and have many *True* and remarkable passages in them, whereof this is *One* in them (a) All, That the *XXIV Seats of the Elders* alluded to the *XXIV Books of the Old Testament*, which is the same both *Explication* and *Application*, that (b) *Tertullian* and (c) *S. Hierom* had made hereof before.

*XXIV Seniores possumus etiam intelligere XXIV Libros Veteris Testamenti. per Sedilia igitur XXIV, designantur XXIV Libri Veteris Testamenti. b Vide Num. 51. c Vide Num. 73.*

*An. Dom.*

599.

*Aut. Seculo Potius sequenti.*

a *Victorin. in Apoc.*

4. *Sunt autem Libri Veteris Testamenti, qui recipiuntur, Vigiati Quatuor, quos in Epitome Theodore invenies Aug., Hom.*

3. *in Apoc. 4 per Ambr. in Apoc. 4.*

XCVI. And thus far it is evident, what the *Ancient Fathers* both of the *Greek* and *Latin Church* held and taught concerning the proper & Authentick CANON of SCRIPTURE ; Wherein S. *Augustin*, and they that followed him, or the *Council of Carthage*, in effect differed not from them. For those Fathers that take the CANON in the strictest sence, (allowing no Books to be received in the *Christian Church*, as CANONICAL, but such only, which the *Ancient Church* of the *Jews* had received from *God* before, and by the *Sole Authority* whereof all matters of *Faith* were to be learned and decided;) they do not yet deny, but that the *Ecclesiastical Books*, (usually thereunto annexed,) may in a General and large sence, (as they have many profitable *Rules of life* and *Instruction* in them,) be termed *Canonical*, and esteemed as *Holy* and *Divine Writings*, set forth by pious and religious men under the *Old Testament*, to be publickly read and made known to faithful people.

\* *Loci supra citatis.* So much \* S. *Hierom*, *Ruffin* and S. *Athanasius*, (besides the rest of the *Old Fathers*,) granted; and S. *Augustin*, with all his followers in *Africk*, or elsewhere, would ask no more. For neither did he nor they make them to be of EQUAL AUTHORITY, nor did they pass their *Censure of Damnation* (as the Masters at (a) *Trent* have done,) upon any that did not *So Receive* them ; but gave Advice and Council to (b) *Prefer* the one before the other. And here is an end of the *Six first Centuries*.

<sup>a</sup> *Sess. 4. & Bulla Papæ Pii 4. Suprà cit.*

<sup>b</sup> *Vide Num. 80.*

CHAP. IX.

*The Testimonies of the Ecclesiastical  
Writers in the Seventh Century.*

XCVII. **B**ut to make it manifestly appear, that in the *Ages following* there was no *Obligation* put upon any Man, to observe either the pretended *Decrees of Innocent*, and *Gelasius*, or the *Canon of the African Council*, and the *Catalogue of S. Austin*, (at least not in that strict sence and acceptation, wherein they are all now produced by our Opposites, and urged against us,) but that the *Church* continued still to observe the *Ancient Canon of Scripture* which the *Christians* had received from the *Jews*, and which both *S. Hierom* and *Ruffin*, and the other *Old Writers* before them, had accurately delineated; we shall for this purpose take a view of the *Subsequent times* and the *Testimonies* of those *Ecclesiastical Authors* that lived in them, and left any Record of this matter behind them, every one in their Order.

XCVIII. We have already seen that *Four Patriarchal Churches* have declared themselves for us. 1. For the *Church of Ferusalem* furnished us with *S. Cyril*. 2. The *Church of Alexandria* with *Athanasius*. 3. The *Church of Antioch* with *Anastasius*. 4. And the *Church of Constantinople* with *S. Gregory Nazianzen*, besides many *Others* that depended upon those several *Seas*. And if any credit may be given to the *Writings of Clemens*, the *Church of Rome* also hath furnished us with the first *Patriarch* and *Bishop* she had. But whether *his Testimony* be received or

not

not; we are more assured that S. GREGORY the GREAT, who was another *Bishop* of that *Patriarchal See*, will give in his *Witness* and *Suffrage* for us.

XCIX. S. GREGORY then (as divers of the late<sup>(a)</sup>) *Roman Writers* do confess,) hath herein declared himself to follow the *Canon* of the *Ancient Church* set forth by S. *Hierom* and the *Fathers* before him; when in his

*Morals* being about to alledge a passage in the *Book* of the *Maccabees*, he first maketh an *Excuse* for it, and saith, (b) "That though it be not produced out of the "CANONICAL BOOKS of *Scripture*, yet it is alledged out of *such a Book*, as was published for the *Edification* of the *Church*. By which words he acknowledgeth, that *Some Books* of the *Bible* there are, which be not *Canonical*, and that the *Books* of the *Maccabees* are of *that Number*. And what can any *Man* desire to be be said more exprefly?

C. Yet because there are *Two pretences* made; *One*, that else where he *Canonizeth* all the rest of the *Contented Books*; and *another*, that in this place he *detracteth* nothing in that behalf from the *Books* of the *Maccabees*, we will clear the way before us, and answer them both. 1. And First, for *all the other Books*, *Gretser* the *Fesuite*, (that contendeth for them,) will be our *witness*, "(c) That S. *Gregory* in all his

<sup>e</sup> *Gretser*. def. cap. 7. "De Libro *Judith* NI-  
HIL Proorsus dicit s. *Gregorius* in operibus  
suis.

<sup>d</sup> S. *Gregor.* *Moral.* lib. 6. cap. 16. & Ho-  
mil. 9. in *Ezechiel*.  
<sup>e</sup> *Idem*, *moral.* l. 10.  
<sup>c. 4:</sup>  
<sup>f</sup> S. *Greg.* *Moral.* lib. 3 cap. 11.  
<sup>g</sup> *Idem* *Passim*.

appellation, or citing of his *Book*; as likewise under the *same terms* he often alledgedeth the sayings of the *Books* of (f) *Wisdom*, and (g) *Eccllesiasticus*; which are so far from being *Terms* proper to the *Canonical Writers* of God's *Divine Scriptures*, that many of the *Fathers*

Fathers both (f) Greek and (g) Latin give them not only to divers Christian Authours, but to the Philosophers themselves. And what if at some other time he maketh a more honourable mention both of *Ecclesiasticus* and the *Wisdom of Solomon*, attributing to them the title of (h) holy Writings? yet this lodgeth not those Books higher then in the Second Rank of Scriptures, that be of a lesser, imperfect, and doubtful Authority, as (i) *Junilius Africanus* said of them before; or as S. *Gregory* saith here himself in the place which we first alledged, that be not Canonical, but written only by wise and good men for the Edification of the Church. But *Coccius* built his wall with (k) untempered Mortar, when (l) he set up S. *Gregory* to cite the Book of *Syrach* under the Name and Authority of *Solomon* himself, alledging for this purpose his First Sermon upon *Ezechiel*, and pretending that these words (*My Son, despise not thou the Chastening of the Lord, neither be thou weary of his Correction,*) are to be found there quoted out of the VII Chapter of *Ecclesiasticus*; For neither is this Sentence in *Ecclesiasticus*, (being a Verse taken out of the (m) Proverbs,) nor is it to be seen in all S. *Gregories* Sermon upon *Ezechiel*; who in his (n) Proeme upon the Canticles acknowledgeth *Solomon* to be the Authour of no Other Books but those Three which we properly receive for his, and number among the true Canonical Scriptures. 2. For eluding the Authority, or Testimony, produced out of S. *Gregory* against the Canonizing of the *Maccabees*, Monsieur du Perron, or those that magnifie his Reply to K. *James* most, may not think to carry it away from us, by saying; (o) That S. *Gregory*, when he began first to write his *Morals* upon *Job*, was but yet a simple Deacon, and not *Bishop*, or *Pope of Rome*, being at that time employed as *Nun* at Constantinople among the Greeks. For first, if the

f Dion. Alex. Ep. 1.  
S. Basil. de Virgin.  
Nazianz. Ep. 126.  
g Serm apud Aug.  
de decol. J. Bapt. I-  
sid. Sentent. lib. 2.c.  
10. Idem. de offic.  
Eccl. l. 2.c. 19.  
h S. Greg. Moral.  
lib. 8.c. 28. & lib. 34.  
c. 12. Idem. in 1 Reg.  
li. 3.c. 6. & li. 5.c. 13.  
i Num. 91.

k Ezech 13. 11.  
l Cocc. Thesaur. 1.6.  
art. 17.

m Prov. 3. 11.  
n S. Greg. Proem.  
in Cantic. Canticor.

o Card. du Perron  
Replique contre le  
Roy de la grande  
Bretagne, livre 1.  
chap. 50. p. 441. Et  
quant à ce que S. Gre-  
goire le Grand, en son  
Comment sur Job,  
compose près de deux  
cent ans apres le Ca-  
non des Peres Afri-  
cains citant les Livres  
des Maccab. ajoute,  
Ores que NON CA-  
NONIQUES. &c.  
Cest d'autant que la  
preuve minute de ce  
Comment fut faite en  
Orient car S. Grego-  
ire n' estoit point encore  
Papa, lors qu'il com-  
posa premierement le  
Comment sur Job,  
mais Simple Diacon,  
exerceant à Constan-  
tinople le Nun inture  
parmy les Grecs.

*Maccabees* and the like Books had been held and believed to be *Canonical Scriptures* at *Rome*, ( as *Cardinal Perron* supposed here they were, both at *Rome*, and all the *Western Church* over,) it is no way probable , that *S. Gregory* , who had all his life time before been brought up, and instructed in *that Church* , would have changed his belief so lightly as soon as he came into the *Eastern Church* among the *Greeks* at *Constantinople* ; which had been at least a \* *dissembling* in him

\* Gal. 2. 13, 14.

a *S. Greg. Moral.*  
lib. 14. c. 29. Baron  
ad An. 586. Sect. 3.

b Baron. ad An. 586.  
Sect. 26.

c *S. Greg. lib. 4. E-*  
*pist. 46. & Baron ad*  
*An. 595. Sect. 71.*

*d Card. Perron. loco*  
*citato. A ceste occa-*  
*tion donc parlant en O-*  
*rient, deo Livres des*  
*Maccabees, il ajoute,*  
*par Forme d' ~~CAS-~~*  
*POSE, & NON*  
*CONCEDE; Ores que*  
*Non Canoniques, &c.*  
*Cest à dire, Lesquels*  
*Ores qu'ils n' suffisent*  
*point Canoniques,*  
*neantmoins ont esté*  
*escrits pour l' edifica-*  
*tion de l' église.*

*Maccabees* and the like Books had been held and believed to be *Canonical Scriptures* at *Rome*, ( as *Cardinal Perron* supposed here they were, both at *Rome*, and all the *Western Church* over,) it is no way probable , that *S. Gregory* , who had all his life time before been brought up, and instructed in *that Church* , would have changed his belief so lightly as soon as he came into the *Eastern Church* among the *Greeks* at *Constantinople* ; which had been at least a \* *dissembling* in him and no *upright walking according to truth*. But he that durst there (a) oppose *Eupychius* the *Patriarch*, and defend another Point of true Belief against him, would never ( sure ) have suppressed or dissembled this at *Constantinople*, if he had known it to be an *Article* or a *Principle* of their *Faith* at *Rome*; where we may therefore safely conclude, that no such *Article* was at that time *believed*. Nor will it serve the *Cardinal's* turn here to say , “ That *S. Gregory* was but a *Simple Deacon* when he began first to write these his *M*“ *ials in the East* ; for he (b) finished that *Book* in the *West*, and it was published, and (c) sent by him afterwards, even then when he was *Pope of Rome*, to *Leander* the *Bishop of Siville*; at what time, if there had been any such *Errorr* in it at the *beginning* , he might have mended it at the *last*. But he put it forth at *Rome*, as he had wrote it at *Constantinople* ; which is an evident Argument, that herein the *Western Church* differed not from the *East*. As little is it to the purpose, when the same *Cardinal* would evade this Testimony of *S. Gregory*, by pretending, “ (d) That he spake not here according to his *own mind* , but by “ way of a *Case put only* , and not *granted* ; so that “ the fence should be, *Though the Books of the Maccabees,* “ *and the rest of that Class, be not Canonical* (as indeed “ *they are*,) *yet were they written for the edification of* “ *the Church*. Which is a fine device of the *Cardinal*, if he

he could by this artificial Interpretation of his own, defeat us of S. Gregorie's Suffrage. But that S. *Gregory* wrote his own judgment herein, and put not the matter as a *Casus supposus* only (otherwise then he believed himself,) is too clear to be so contested by *Monsieur du Perron*, or any other that are of his party. For else, why should S. *Gregory* make any (a) *Excuse*, for citing these *Books of the Maccabees*? And why did he not in all the rest of his *Works* so much as bring any one Sentence out of those *Books*? as we cannot find he did, even then, when (they say) he was making his ( pretended) *Dialogues*, and building his *Purgatory*. And therefore not only (b) *Ockam*, ( who maintaineth our Cause, as we shall see hereafter,) but (c) *Catharin*, and (d) *Canus* themselves ( who are against it,) do all interpret S. *Gregorie's* words in the same sence that we do, and say, that he followed S. *Hierom*, and other *Fathers* herein, both for the *Maccabees*, and the rest of that *Rank*. We conclude therefore; if it were lawful for S. *Gregory* to say, that those *Books* were not *Canonical*, it is as lawful for us to say it. And if he that was *Bishop* and *Pope of Rome* ( to whom they attribute now more authority than ever he took to himself) might, and did, after the times of *Innocent*, *Gelasius*, and S. *Austin*, and the *Council of Carthage*, deny the pretended *Canonization* of these *Writings*, why is it now maintained by our *Opposites*, that the *Church* had then *determined* the contrary? or why do they go about to bind us ( upon pain of being *cursed* by them, and *excluded* from all *hope of Salvation*,) to receive such definitions for the *Articles* of our *Faith*, which in S. *Gregorie's* time were not yet received for the *common Opinions of Men*?

tem GREGORIUS, lib. Moral. 16. rejicit ambos. Rejicit Euseb. Ricardus, Ockamus; ac S. Aug. contra Gaud. docet ab Ecclesia quidem esse receptos, sed Non certa fide. — At respondemus, Non id Modo in dubium vocare licet, quod B. GREGORIO, Eusebio, atque Reliquis licuit aliquando dubitare

a S. Greg. loco citato. Non inordinate facimus, si ex Libris licet Non Canonicis, &c. (ut supradictum proferamus).

b Gul. Ockam dī-  
līg. part. 3. tract. 1.  
lib 3. c. 16. Secundum  
Hieronymum etiam in  
Prologo in Lib. Pro-  
verbiorum, & GREGO-  
RIUM in Morali-  
bus, Liber Judith,  
Tobiae, & Maccabaeo-  
rum, Ecclesiasticus,  
atque Liber Sapientiae  
non sunt recipiendi ad  
confirmandum aliquid  
in fide.

c Catharinus, in Opusc. de Libris Ca-  
non. Beatus vero GREGORIUS au-  
toritate (ut opinor)  
Hieronymi motus, vi-  
detur concedere illos  
(Maccab. &c. Libros)  
Non esse CANONI-  
COS, cum tamen de  
eis producat testimo-  
nia. Excusat autem  
illis verbis, Non inor-  
dinatē agimus, &c.

d Melch. Canus, in  
locis. theol. li. 3. c. 10.  
Sect. Potro Quartum, & cap. 11. Sect.  
ad Quartum vero  
Argumentum Quartum  
peculiare est, ut  
Maccabaeorum Libri  
è numero Canonicorum  
expungantur. Nam  
Gelasius Papa rejicit  
secundum Librum,  
ubi supradictum commemo-  
ravimus, Beatus an-

An. Dom.

620.

CL. Among the *Works* of S. *Austin* there are THREE BOOKS intitled, THE WONDERS of the *SCRIPTURE*, which though they be none of *His*, yet they seem to have been written about this time. In the two former Books are reckoned up *The Wonders* of the *Old Testament*, and in the Third those of the *New*. (a) The second of them so concludeth, that “the Books of the *Maccabees*, though containing divers wonders, are nevertheless excluded out of the *Divine Canon of Scripture*.  
 a Apud. Aug. 1.2.de Mirabilibus S. Scripturæ. In Maccabœorum Libris, et si ali. quid Mirabilium numero inferendum conveniens fuisse ordini inveniatur, de hoc tam nullâ curâ sati- gabitur: Quia TAN-

TUM agere proposuimus, ut de DIVINI CANONIS exiguum, quamvis ingenioli nostri modulum excedentem, historicam Expositionem ex parte aliqua tangeremus.

An. Dom. 630.

b Sixt. senens. Biblioth. l. 3. verbo Antiochus. *Vir in Divinis Scripturis valde eruditus*.

c Antiochus Prol. in Hom. in Biblioth. Patrum. Tom. 2. Ed. dit. 2.

d Cant. 6. 8. There are threescore *Queens*, &c. e Tilmanus in præfat. *Libros Bibliorum eximiæ inter ceteros autoritatis* parabolicâ Collatione confert LX Reginis; cum neutiquam Totidem sint Libri. Ceterum non numerum hic attendit, sed Autoritatem five dignitatem.

f Philip. Solitar infra num. 125.

\* Where if the XII lesser Prophets be counted but for one Book (as the Hebrews reckoned it) this number of XXXIII will agree justly with their XXII.

CII. In this Age likewise are extant The *Sermons* of ANTIOCHUS, whom *Sixtus of Sienna* (b) setteth forth to be a very well learned Man in the *Scriptures*. He was a *Greek Doctor*, and lived, at the time when *Heraclius* was *Emperour*, in the great Colledge of S. *Sabas*; but his *Sermons* (highly commended for their worth) are given us in *Latin*, by Dr. *Godfrey Tilman* a *Carthusian*. Where (c) in his *Prologue* discoursing parabolically upon the (d) words of *Solomon*, he compareth his LX *Queens* to the number of those Books, “which we hold to be of *Eminent Authority* in the *Old and New Testament*. And though we are here advertised by (e) *Tilman* not to regard the number of the Books (whereof he supposeth there be not so many as LX in the *Bible*) but the *Dignity* and *Authority* of them only above others. Yet if we calculate the *Canonical Books* of both the *Testaments* (as *Antiochus* and (f) some other of the *Greeks* did) we shall exactly find the number of LX. For setting apart the number of XXVII belonging to the *New Testament*, The 5. *Five Books of Moses*, 6. *Fob.* 7. and *Ruth* 8. *Sam.* 9. *Kings*, 10. *Chron.* 11. *Ezra* and *Nehem.* 12. *Esther*, 13. *Fob*, 14. *The Psalter*, 15, 16, 17. *The Three Books of Solomon*, and 18. &c. *The sixteen Books of the\* Prophets*,

phets, will furnish us with the rest, and make up the number of *Three and Thirty*, neither more nor less. So that here was no room either for *Tobit*, or them that follow in that order.

CIII. At this time lived ISIDORUS the Bishop of *Siville in Spain*, and Scholar to S. *Gregory the Great*. In (a) *Three* places of his *Works* we may see what he hath written concerning the *Canonical Books of Scripture*. Where he setteth forth both S. *Hierom's* and S. *Austin's Catalogue*; and having first said, (b) "That "the Books are divided into *Three several Orders*, that "is to say, The *Law* The *Prophets*, and the *Hagiographa*; (reckoning them as S. *Hierom* did before in his *Prologue*) he addeth afterwards, (c) "That there "is a *Fourth Order* of Books among them, which are "not in the *Hebrew Canon* of the *Old Testament*. (And if they be not there, they can never be made any *Canonical parts of that Testament*, truly and properly understood.) Then he (d) reciteth the *Names* of those Books that belong to this *Fourth Order*; saying no more of them, than (e) S. *Austin* did before whom he chiefly affects to follow in expressing the honour that the *Church* gave to them; which was to *number* them among the *Canonical Books*, to make *use* of them, and to *read* them to the people; but not to set them in an *Equal Rank* or *Authority* with them. As therefore S. *Austin* ought to (f) be so interpreted, that he may not be conceived in the *same place* and *period* to contradict himself, so is *Isidore*. For otherwise his own words will be against him, where he saith expressly, " (g) That as the *Holy Scripture* consisted of the *Old*

636.

<sup>a</sup> Ifid. Hisp. ib. 1. de off. Eccl. c. 11, et 12. Lib. Proemiorum in V. & N. T. est Libro 6. Origen. sive Etym.

<sup>b</sup> Idem Lib. 6. Originum, cap. 1. Hebrei V. Test. juxta numerum Literarum suarum XXII. Libris accipiunt, dividentes eos in Tres Ordines, Legis scilicet, & Prophetarum & Hagiographorum.

<sup>c</sup> Idem, Ibid. Quartus est apud Nos Ordo V. Test. eorum Librum, qui in canone Hebraico non sunt.

<sup>d</sup> Idem, ibid. Sap. Eccl. Tob. Judith, Libri Maccab. Quos licet Hebrei inter APOCRYPHA separant, Ecclesia tamen Christi inter Divines Libros & honorat & prædicat. Item, Lib. proæm. Sap. & Eccl. propter quandam similitudinem Solomonis titulo prænotatur. Libros quidem Tob. Jud. & Maccab.

Hebrei non recipiunt, Ecclesia tamen eisdem inter *Canonicas Scripturas* enumerat. <sup>e</sup> Vide Num. 81. ubi S. Aug. *Supputatio temporum à restituto templo non in Scr. quæ canonice appellantur, sed in aliis invenitur, quos non Judæis et Ecclesia pro *canonicis* habet.* <sup>f</sup> Vide num. 80, & 81. <sup>g</sup> Ifid. Hisp. de Eccl. Off. l. 1. c. 11. Constat autem eadem *Sancta Scriptura* è *Veteri Lege & Nova. Vetus Lex illa est quæ data est primum JUDÆIS per MOISEM & PROPHETAS, quæ dicitur VETUS TESTAMENTUM. Testamentum autem dicitur, quia idoneis Testibus, utique à PROPHETIS scriptum est atque signatum.*

" *Law*

\* Idem, ib. cap. 12. " *Law*, and the *New* ; so the *Old Law* was first given " *Omnes autem hos Libros idem Ezra Propheta reparavit ; cunctaque Prophetarum volumina, quae fuerunt a Gentibus corrupta, correxit, TUMQUE V. TESTAMENTUM in VIGINTI DUOS Libros constituit ; ut TOT Libri essent in Lega, quot & Literae habeantur.*

a Idem, ibid. *Primam post Ezram Editionem de HEBRAEO in Graecum LXX Interpretes ediderunt Hos Libros meditari. Omnia gentium Ecclesie primum caperunt, EOS-QUE de GRACO in Latinum Interpretantes PRIMI ECCLESIA-ARUM PROVISO-RES TRADIDERUNT. Post haec secundam Editionem Aquila, tertiam & quartam Theodotion & Symmachus ediderunt. — De HEBRAEO autem in Latinum eloquium tantummodo HIERONYMUS Presbyter S. Scripturas convertit, cuius EDIZIONE GENERALITER OMNES ECCLESIA usquequaque utuntur pro eo quod verior sit in Sententiis, & clarius in verbis.*

b Idem, Ibid. *Præ-*

" to the *Feirs* by *Moses* and the *Prophets* ; and is therefore called the *Testament*, because it was written, signed and attested by the *Prophets*. (And if it were signed or sealed by them, there could be nothing added to it, as a true part of that *Testament*, when they were gone.) " Again, \* That *Ezra* the *Prophet* set forth and ordained *ALL* the *OLD TESTAMENT* in *XXII Books*, according to the *number* of the *Hebrew Letters* ; which were all (a) translated after his time out of the *Hebrew* into *Greek*, by the *LXX Interpreters*, *Aquila*, *Theodotion*, and *Symmachus* ; but into *Latin* by *S. Hierom* only ; whose *Edition* (because it was the best, that the *Latins* had,) generally all the *Churches* received and used. And out of the *Hebrew*, they could translate no more *Books*, than *Ezra* left behind him in *Hebrew*, or were extant in that *Tongue* ; as the *Books*, now in *controversie* were not : For as they were all written in the *Greek Tongue*, (at least no *Hebrew Copy* of them can be seen,) so who were (b) the *Authours* that wrote most of them, neither *Iсидore*, nor any in his time, or since, ever knew. All which, is so clearly, and so truly said by him against the new *Roman* fancy, (for the upholding whereof he is otherwhiles produc'd,) that if elsewhere he seemeth to say any thing in favour of it, (be it to make (c) *Solomon* the *Authour* of the *Book of Wisdom*, or to (d) number *Ecclesiasticus*, and the rest of that 4<sup>th</sup> *Order* among the *Canonical Books of Scripture*,) either must he be understood, (as *S. Austin* was) to speak in a *Popular* and *large* *sence*, or else he will be made to *Contradict* and *revoke* his own words, (before recited,) which he \* never did. For how can *these* following *Assertions* stand

terea, *Judith*, & *Tobian*, *sive Maccabaeorum Libros*, qui *Authores* scripserint, *minime* conflat. c Ibid. *Librum Sapientiae Solomoni Scriptissime probatur, &c.* a Idem, lib. *Proæmior.* *Ecclesia tam in eisdem inter Canonicas Scripturas ENUMERAT.* \* *Vide Testimonium Alcuini de Isidoro infra num. 108.*

together

together in the same *Strict* and *Proper Sence*, [“ *Solomon* was the *Author* of the *Book of Wisdom*; and yet, “ (e) *He was not the Author of it.* The *Books of Wisdom*, “ and *Ecclesiasticus* were *Two of those which the Hebrews* “ *had in Meeter*, and yet, (f) *the Hebrews had them not* “ *at all,*] Unless there be (as certainly there is) a *Propriety of Speech* in *One* of these sayings; and a *Catachrestical*, or *improper*, and *Popular Expression* in the *Other*? The *Tale* thereof that was told him by a (g) *Quidem Sapientum*, that the *Hebrews once received the Book of Wisdom among the Canonical Scriptures*, till they had taken and put our *Saviour* to death “ *but after that time rejected it out of the Canon*, and for “ *bad it to be Read*, because they perceived that there was a plain *Prophecy of Christ in it against them*, (which is one of *Cardinal (h) Perron's wise Arguments for the Canonizing of this Book*,) if it be not mistaken, and the *Hebrews put for the Hellenist Jews* (who indeed numbered that *Book* at large among the *Canonical Scriptures*, and read it to their people) it must either go for a *Fable*, or *Isidore* (being supposed by the *Cardinal* to believe it,) will never be reconciled to *himself*.

CIV. Towards the end of this *Century* the *Sixt GENERAL COUNCIL* was held at *Constantinople*, and the *QUINI-SEXT* there in *Trullo*. The *Canons* whereof though in some other matters the late *Roman Writers* will by no means endure, because they find there (i) the *Bishop of Constantinople made Equal to the Bishop of Rome*, (k) and *Priests Forbidden to be Separated from their Wives*, (besides sundry \* *Decrees* more, that please them not,) yet when they seek for a *Confirmation* of the *Synod at Carthage*, (l)

<sup>1</sup> *Can. in locis lib. 2. cap. 10. Hoc docet Concil. Carth. g. 3. quod si provinciale fuit, tamen confirmatum est à Synodo in Trullo celebrata. Gul. Bailius Jesuita, in Catechism. tract. 1. q. 13. in App. Conc. Carth. 3. Quod ab universalis Ecclesia receptum est.*

they

<sup>e</sup> *Etymol. 6. 2. Like Sapientiae Philoni attribuitur.*

<sup>f</sup> *Ibid. Liber Sapientiae apud Hebreos nunquam extat Idem de off. lib. 1. c. 12. Librum autem Eccles. composit filius Syrach, qui apud Latinos propter eloquii similitudinem Solomoni TITULO praenotatur. Ibid. Solomon (enim) scripsit Prov. Eccles. et Cant. Cantorum.*

<sup>g</sup> *Ib. Hoc opus (Sap.) Hebrei, ut Quidam Sapientum meminit, inter Canonicas Scripturas recipiebant. Sed postquam Christum interfecerunt, &c. legendum suis prohibuerunt.*

<sup>h</sup> *Du Perron en sa Replique, pag. 442.*

*An. Dom. 681,  
and 691.*

*Gratian. dist. 15. c. 6. Ex his colligitur, quod VI. Synodus bis congregata est. 1. sub Conf. &c. 2 sub Justin. 2. et canones fecit.*

<sup>i</sup> *Conc. Constant. 6. in Trullo. Can. 36.*

<sup>k</sup> *Ibid. Can. 13.*

<sup>l</sup> *Ib. Can. 3. 62. &c.*

Baronius, Binus in  
notis ad Can. Trulla-  
nos ; & Alii quām  
plurimi inter quos  
ipse etiam Canus re-  
peritur.

b Ut patet, dist. 1. 6.  
cap. Placuit. cap.  
Quoniam c Sextam :  
Et 27. q. 1. c. Si quis  
Episcopus. Et de  
Cons. dist. 1. c. Ja-  
cobus. Et ib. dist. 2. c.  
Didicimus. Et ibid.  
dist. 3. cap. Sextam  
Item, Extrā, de atra-  
te & qual. ordinand.  
cap. à multis.

c Ut patet, in Synod.  
quæ dicitur VII  
Can. 1. & Act. 3. 4. &  
6. Item, in Novi ca-  
none Photii, Passim ;  
Ac apud Balsamonem  
& Zonaram in cano-  
nes Trullanos.

d Conc. VI. in Trul-  
lo. Can. 2. Obsignamus  
etiam reliquos omnes  
Canones, qui à San-  
ctis & Beatis nostris  
Patribus positi sunt,  
id est. à CCC & XVIII  
Sanctis & Divinis  
Patribus qui Nicaea  
convenerunt, iisque  
qui Ancyra, Neocaesa-  
rea, Gangis, Antio-  
chiae, atque iis etiam  
qui in LAODIC EA  
Phrygiae; Præterea au-  
tem, &c. Similiter &  
iis qui CARTHAGI-  
NE, &c. Quintiam  
Canones Dionysii Alex.  
Greg. Neocesar. Atha-  
nasi, Basili, Greg.  
Naz. Greg. Nazianz.  
& Philochi, &c.

they are willing enough to receive them, and to bring them forth, for their own advantage, as the *Canons* of an *Oecumenical Council*. But whether they receive them now, or no, (as many times (a) they are

very angry against them) certain it is, that in *Grati-*  
*an's time the (b) Latin Church acknowledged them ;*

*and in all times since they were first made, the (c) Ori-*  
*ental Churches received them into the Body of their*

*Canon Law.* It was a *Council* that consisted of  
CCXXVII Bishops who after the *Emperour* all sub-

*scribed it ; and in their (d) Second Canon they confirm*  
*( among others ) the Council of Laodicea, together*

*with the Canonical Epistles of Athanasius, Greg. Na-*  
*zianzen and Amphilochius ( before cited, ) which*

*number the Canonical Books of Scripture only as we*  
*do, and exclude the Rest as not properly belonging*

*to them. When therefore in the Same Canon they*  
*allow also the Council of Carthage, it cannot be, that*

*their meaning was, instantly to recall and contradict*  
*themselves, ( as the late Roman Writers, by alledging*

*their Authority herein against us, would inforce*  
*them to do,) but that they understood the Laodice-*

*an Council to be taken in One sence, and the Coun-*  
*cil of Carthage in another ; this extended, in a large*

*acception of Scripture, to the Ecclesiastical Books ;*  
*and that restrained, in a more strict and proper accep-*

*tion, to those Books only which be Authentick and Di-*  
*vine. For in One and the Same sence they cannot both*

*be taken, nor Confirmed and stand together. Which*  
*will be made the clearer by the next Testimony out of*

*Damascen who lived not long after this Council of Trullo*  
*or the Quini-Sext at Constantinople, and a little before*

*the VII. pretended General Council at Nice, that in di-*  
*vers places acknowledged the Canons and Constituti-*

*ons of it.*

CHAP. X.

*The Testimonies of the Ecclesiastical  
Writers in the Eighth Century.*

GV. **T**here are but *Two* considerable Writers in this Age, that have said any thing concerning our present Question; whereof one is Damascen among the Greeks, and the other *Venerable Bede* among the *English Saxons*; both of them being persons of great learning and renown. Damascen was a Priest of *Syria*, and wrote many Books; but those of the greatest Note are his *Four Books of De Fide Orthodoxâ*, wherein he set forth the *Body of Divinity* in a far better *Method* and *Order* then had been seen before his time. And from him did *Peter Lombard*, and the *Schoolmen* of the *Latin Church* take their pattern. In the *last* of these *Four Books* he treateth of the *Canonical Books of Scripture*, and numbreth them as his *Ancestours* in the *Oriental Churches* had always done before him, firmly adhering to the *Hebrew Canon*, and (a) "compting but *Two and Twenty Books*" only, belonging to the *OLD TESTAMENT*, which he recitateth all in Order, without speaking so much as one word either of the *Maccabees*, or of *Judith*, or of *Tobit*; nor saith he more concerning the Books of *Wisdom*, and *Ecclesiasticus*, then that they are (b) "Elegant and *Vertuous Writings*, but not to be Numbred among the *Canonical Books of Scripture*, having never been laid up in the *Ark of the Covenant*. In which passage he altogether followeth (c) *Epiphanius*. And yet (by the way) forasmuch as concerns the *Ark*

*An. Dom. 720.*

*a Joh. Damascen. de fide Orthod. l.4.c. 18.*

*Iστον, ὡς Ἐικον*  
*καὶ δύο βίβλοι εἰσὶ*  
*τὸ Παλαιὸν Δια-*  
*θίνη, &c. Quae*  
*ad hunc modum ver-*  
*tit Jac. Billius Scien-*  
*dum est XXII Libros esse*  
*V. T totidem nempequot*  
*Hebraicæ lingue Ele-*  
*menta sunt, ex quibus*  
*V duplicantur, atq; ita*  
*XXVII sunt.*

*Cætera nihil opus*  
*est adscribi.*

*b Παρόλογον au-*  
*tem, hoc est Sapientia*  
*Solomonis, & Sapientia*  
*Iesu filii Syrach, —*  
*tamen si aliqui pre-*  
*clari & elegantes Le-*  
*bri sint, NON TA-*  
*MEN ALIIS AD-*  
*NUMERANTUR.*

*NEQUE IN ARCA-*  
*SITI ERANT.*

*Εὐάρεστοι μέλοι νοο-*  
*καλοί. ἀλλ' οὐ*  
*αξιθεωποῖ ταῖ, οὐδὲ*  
*ἔνδιπτο εἰς τὴν Κι-*  
*βαῖον.*

*c Epiphan. lib. de*  
*Pond. & Mens. sup. a*  
*citat. Num. 64.*

a Exod. 40. 20

2 Reg. 8. 9.

1 Chro. 5. 10.

2 S. Aug. de Civ. Dei,

ib. 15. c. 23. Canon

Scripturarum Serva-

batur in Templo H-

brai populi, diligentia

succendentium Sacer-

dotum.

c Tertul. lib. de hab.

mul. 9.

† Coce. Thesaur. i. 6.

art. 9.

|| Coff. Apol.

a Com. in hunc lo-

cum Damasc

b Loc. com. lib. 2.

c. 10, &amp; 11.

c Var. Resolut. lib. 4

c. 14.

d Oceon. bibl. tab.

24.

e Sixt. Senens. bibl.

lib. 8. hær. 9. Quod

autem Sapientia &amp;

Ecclesiasticus sint in

Canone S. Scriptura-

rum receptae Demon-

stratur Patrum Testi-

moniis. Johannes Da-

mascenus utriusque

voluminis mentionem

faciens lib. 4. de fide

sic scribit. Hærcæ

T. autem, hoc est

Scripture, &amp; sa

piens a Syrach virtu-

osi quidem &amp; boni Li-

bri sunt, sed non nu-

merantur, neque in Damascen

never said, nor any thing to that purpose.

Arca jacebant.

\* ET IDEO LICET

APUD JUDAEOS

NON NUMEREN-

TUR, INTER FI-

DELES TAMEN

MAXIMÆ AUCTORITATIS HABENTUR.

f Canus, loc. com. l. 2. c. 11, Respondeo ( Dama-

scenum cum reliquis ) id eo tempore affirmasse, quo Res NONDUM erat Definita, quâ etiam ratione

accusamus Cœteros. ( Inter quos etiam &amp; Damascenum protulit, c. 10.)

of the Covenant, if either *Epiphanius*, or *He*, be so understood, as that they intended it properly of the *Ark*, which was made by *Moses*, and afterwards placed in the *First Temple*, there is an Error in it; For in that *Ark* there was no Other writing put, but

(a) *The Two Tables of the Covenant*; and when the *First Temple* was burnt, the *Same Ark* was lost with it: yet very likely it is, that after the *Jews*, had built their *Second Temple*, and received their compleat *Canon of Scripture* from *Ezra*, and the *Prophets* that lived in his time, (b) they were careful to lay it up, and to keep it there for all succeeding Generations, in *Armario Fudaico*, as (c) *Tertullian* calleth it; but this was different from the *Ark of the Covenant*, being only a *Resemblance* of it. Howsoever, this is certain that

neither *Damascen*, nor *Epiphanius* acknowledged any more *Canonical Books* of the *Old Testament*, then what the *Hebrews* held to be *Sacred*, and diligently preserv'd among them. Which thought † *Coc.* and || *Coffeteau*, together with some other such small-wared men, as they be, are not willing to allow us, yet (a) *Clietovius*, and (b) *Canus*, and (c) *Covaruvias* and (d) *Ederus* deal more freely and ingenuously with us, confessing that *Damascen*, and many more be for us.

(e) *Sixtus Senensis* to prove that the *Wisdom of Solomon* and *Ecclesiasticus* are both of them *Canonical Books* of *Sapientia Solom. & sa* *Scripture*, (e) produceth this place of *Damascen* and corrupteth it with an\* addition of his own, for that the *Christians* were herein contrary to the *Jews*, merantur, neque in *Damascen* never said, nor any thing to that purpose.

More sincere are they ( but now before cited, ) who acknowledge it to be most true, that herein *Damascen* and the *Jews* were both of one mind. The (f) Excuse

which

which *Canus* here pretendeth to make for him, (as if the *Matter* had never yet been determin'd in the *Church* before *Damascen*'s time, what *Books* were *Canonical*,) is altogether vain. For both the *Judaical*, and the *Apostolical Church* had determin'd it, and all the *Churches* following had submitted to that determination; tho in the mean while, if we should take *Canus* at his word, he would be taken by it in his own *Snare*: For if the *Question* were not yet determin'd at the time when *Damascen* lived, he cannot with any colour say (as he doth often,) that either *Innocent*, or the *Council of Carthage*, or *Gelasius* had determin'd it so long before. After all this, there is a (a) *Sermon* father'd up on *Damascen*, wherein the *Books* of the *Maccabees* are said to be *Divine Scriptures*; but in the same *Sermon* the writings also of *S. Denys* are said to be *Divine* and *Venerable Books*; (which yet never man lodg'd or numbred among the *Canonical Parts* of the *Bible*,) besides, this *Sermon* is so full of fables and impertinences, that no wise or sober man can ever take it to be any part of his writing, whose Name it beareth. And yet they have nothing else to bring out of *Damascen* against us.

<sup>a</sup> *Sermo de defun-  
ctis, apud Damascen.*

CVI. VENERABLE BEDE (so stiled in the Council of (a) *Aix*,) Who was born and bred up, lived and died in the *Church* of *England*, yieldeth divers Testimonies, that he knew of no Other Books to be Received there, as the *Canonical Parts* of *Divine Scripture*, but what we Receive there also at this day in our *Publick Confession* or *Articles of Religion*. For in his (b) *Commentary* upon the *Revelation*, he reduceth the *Books* of the *Old Testament* to the same Number, wherein both *Tertullian*, *S. Ferom*, and *Primasius*, with others above cited, had represented them

*An. Dom.*

730.

<sup>a</sup> *Conc. Aquisgr. sub  
Pipino Ludov. Pii fi-  
lio. Beda Venerabilis  
Doctor, & admirabilis*

<sup>b</sup> *Beda in Apoc. 4.  
Aet. animalium, que  
sunt Viginti Quatuor,  
totidem V. T. Libros  
insinuant, Quibus E-  
vangelistarum & ful-  
citur Auctoritas. &  
Veritas comprobatur.*

<sup>c</sup> id. l. 4. Comment. before ; and in his (c) *Commentaries upon the Kings in Lib. Reg. Duodecim Fuga Bonum* he doth as much ; elsewhere making no other (d) *Divisio Veteris Testis* vision of them , then into those *Three Classes menti figuraliter accipiendi sunt Libri.* ( commonly received by the *Hebrews* ) of 1. *The d Idem, Lib. 3. Com- Law. 2. The Prophets, and 3. The Hagiographa.* Be- ment. in *Genesin* sides, in his *Book of the Six Ages of the World*, *Tria Canistra super Caput ejus, &c. quid* (e) he followeth the *Accompt of Eusebius* ( aforem- alius significant nisi tioned ) and remarkably distinguisheth the *Books of TRIPARTITA populo concessa DIVI- NE LEGIS ELO- QUILA LEGEM videlicet, & PRO- PHETAS, & HAGIO- GRAPHA?*

<sup>e</sup> *Beda de Sex A- tat. Mundi, tom. 2. Huc usque DIVINA SCRIPTURA temporum Seriem continet Quae autem posthac a- pad Judaeos sunt di- gesta, de LIBR. MAC- CABEORUM, & JOSEPHI, AFRICANS Scriptis exhibentur, qui de- incep universam Hi- storiam usque ad Ro- mana tempora pro- cuti sunt.* <sup>\* Andr. Schottus præfat. in Euchar. Ludg. in Biblioth.</sup> *Eucherius the Bishop of Lyons ; and howsoever \* An- JOSEPHI, atque drew Schott imagined, that neither He, nor Bede was the Authour of them, yet we have more rea- son to believe the Authour himself, declaring both his own (f) Country and his own (g) Writings which were his Books of the Tabernacle, and the Priestly Habits , belonging to (h) Bede , and to none else.*

<sup>f</sup> *Patrum. f Com. in Lib. Reglib. 3. cap. 22. g Com. in Reg. lib. 3. cap. 26. h Beda in Hist. Angl. Gent.*

<sup>i</sup> *Phot. Bibl. Cod. 2, Lecta est Instruclio A- driani in S. Scriptu- ram, utilis Liber est iis qui primum studia S. Bibliorum aggredi- ntar.*

<sup>k</sup> *Anno 1602, per Dav. Heschelium.*

**CVII.** *Photius in the beginning of his (i) Bibliotheca* telleth us, that among other Books he had read an *Introduction to the Holy Scriptures*, written by a certain known Authour in those times under the name of *ADRIAN* ; and he commendeth the *Book* to them that *study the knowledge of the Bible*. At the beginning of this (k) last Age this *Book* was set forth at *Auspurg*. And

And though we find no express Catalogue in it of the Canonical Books of Scripture recited in their order, yet the Testimonies that he bringeth out of the Scriptures being very *many*, we find never a *One* produced out of those Books that be now in debate; which is an evident sign, that he held them not to be any parts of Canonical Scripture. We add *this Author* to the end of this *Century*; for if *Photius* read him, he was at least so *Ancient*, if he lived not in the *Age* before.

*An. Dom.*  
760.

*Ast Circiter.*

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## CHAP. XI.

### The Testimonies of the Ecclesiastical Writers in the Ninth Century.

CVIII. **A**T the beginning of this Age our Country-man **ALCUIN** lived in great honour and estimation of the World, who being brought up under *Venerable Bede* in the *Church of England*, was afterwards invited by *Charles the Great* into *France*, and there employed as his chief *Tutor* in all Learning both Secular and Sacred. Among other of his *Works*, there is *One* that he wrote against *Elipantus* the Bishop of *Toledo* in *Spain*; (a) who to maintain his *Errorr* touching the *Adoption of Christ*, had produced for his proof a saying out of (b) *Ecclesiasticus*; having no other *Scripture*, or proof out of all the *Canonical Prophets* to alledge for himself. The Answer that *Alcuin* returneth to this Proof, makes it clear, that *Ecclesiasticus* was none

*An. Dom.*  
800.

*a* Elipantus in Epist. ad Alcuinum, col. 915.

*b* Eccl. 36. 14. Secundum Editionem vulgatam. Misere Domine plebi tuae, super quam invocatum est nomen tuum, & Israel, quem coequasti. Primogenito tuo.

a Alcuinus adversus  
 Eliantum, l. 1. col.  
 941. *Dam tue per-*  
*veritati defecerunt in*  
*PROPHETIS DEI*  
*testimonia, Errori tuo*  
*convenientia, fixissi*  
*tibi NOV u M*  
*QUENDAM PRO-*  
*PHEPAM dixisse*, “PTURE; having not been written in the time of the  
*Miserere Domine, &c.* *Prophets*, but in the time of the Priests only, under  
*Ecce falsitas in No-*  
*mine Prophetae, Ecce* “*Simon and Ptolomie*. By which words it is mani-  
*perveritas in inter-*  
*pretatione Sententiae*  
*& non frustra oportet*  
*bat Novum Doctorem*  
*Novum sibi invenire*  
*Prophetam.* fest, that neither *Alcuin*, nor the *Church of England*,  
 where he had been bred, nor the *Church of France*,  
 where he (c) then lived, had any such belief concerning  
 those *Apocryphal* and *Dubious Books of Scripture*  
 b Ibid. In *Libro Fe-* (whereof *Ecclesiasticus* is but *One*,) as the *Church of*  
*is Filii Syrac hac pre-*  
*fata Sententia legitur;* *Rome*, and her *Adherents* have had of them all, ever  
*quem Librum B. Hie-*  
*ronymus, atque Isido-*  
*rus in. APOCRY-*  
*PHAS. id est, DUBIAS SSCIPTURAS deputatum esse absque dubitatione testantur. Qui etiam Liber*  
*non tempore Prophetarum, sed Sacerdotum sub Simone Pontifice Magno, regnante Ptolomaeo Evergete, con-*  
*scriptus est. c Abbas S. Martini Turonensis.*

An. Dom.  
 810.

CIX. This that hath been said by *Alcuin*, will help  
 us to another *Testimony* given for us in his time, and to  
 understand it right, When CHARLES the GREAT,  
 or some other *Ecclesiastical Men* under his Name,  
 (that wrote the *Books of Images* in opposition to the  
 Greeks and the *Second Council of Nice*,) made an open  
 profession of the *Catholick Faith* which they had re-  
 ceived from their Ancestours, and the *holy Fathers* of  
 the *Church*. Of that *Faith* this was an *Article*, (b) “*That*  
 “*they acknowledged the OLD and NEW TESTA-*  
 “*MENT, contained in that NUMBER of BOOKS,*  
 “*wchthe Authority of the CATHOLICK CHURCH*  
 “*had delivered to them. And these were no other*  
 then what we acknowledge our selves. For Charle-  
 maijn herein followed *Alcuin*’s doctrine, to whom he  
 had

b Car. Magnus. de  
 Imaginibus, sub init-  
 tium Lib. 3. Confessio  
 filii Catholicae à San-  
 tis Patribus accepta.  
 N. & V. Testamentum  
 recipimus in Eorum  
 Librorum NUME-  
 RO, quem S. Cathol.  
 Ecclesie tradidit Au-  
 toritas.

had committed the care of setting forth the *Bible*.

CX. At this time NICEPHORUS was Patriarch of Constantinople; whose *Chronologie* is extant, as it was set forth of old by *Anastasius in Latine*, and not long since by *Camerarius*, and *Contius*; The *Greek Copie* of it is to be seen at the end of *Scaliger's Notes upon Eusebius*, and among the lesser works of *Pithous*. (a) In this *Chronologie* he numbret the *Books* first, that are received by the *Church* for certain and *Canonical Scriptures*; afterwards he addeth both (b) them that are contradic<sup>t</sup>ed or doubtful, and them that are (c) meerly *Apocryphal*; herein following *S. Athanasius*, before alledged.

An. Dom.  
820.

<sup>a</sup> Niceph. Parr. CP.  
Canon Scripturarum  
ex veteri Codice.  
Kai ὅστις εἰσὶ θε-  
αὶ γεράφαι, &c.  
sunt Divine scri-  
pturae, quae recipiunt-  
tur ab Ecclesia, &  
canonizantur.

Γένεσις, <sup>π</sup> Εξοδ<sup>ο</sup>, &c. Et quām enumerasset, subdit. 'Ομ<sup>δ</sup> τ<sup>ρ</sup> παλαιάς διαθήκης  
βιβλία & Κ. Simul Veteris Test. sunt Lib. XXII. b lb. Καὶ ὅστις οὐλέ γονται, &c. Et qui  
tradic<sup>t</sup>ur, & non recipiuntur ab Ecclesia. 1. Maccab. 3. 2. Sap. 3. Eccl<sup>o</sup>. 4. Psalm. & cant. Sal. 5:  
Esther. 6. Ju. 7. Susanna. 8. Tob. cibid. Kai ὅστις εἰσὶν Ανθυδπόν. Itinerarium Petri &c..

CXI. RABANUS MAURUS the Arch-Bishop of *Mentz*, and Scholar of *Alcuin*, altogether followeth *Isidore*, and (a) transcribes him. *Isidore* and *S. Fer-  
rom* are (b) said by *Alcuin* to be both of one mind; and we may well number them *All* for our own *Witnesses*; for as *Isidore*, so is *Rabanus* to be understood.

An. Dom.  
820.

<sup>a</sup> Rab. Maurus de  
Inst. cleric. l. 3.c. 5:  
<sup>b</sup> Supra, num. 108

CXII. STRABUS the Benedictin, who first wrote the *Ordinary Gloss* upon the *Bible*, was Scholar to *Rabanus*; and writing upon *S. Ferome's (b) Prologues* there placed before the *OLD TESTAMENT*, (wherein, according to the *Copies* then in use, the *Book of Tobit* is said to be separated from the *Divine Scriptures*, and numbred among the *Hagiographa*,) he findeth fault with the *Transcribers*, and saith, that *Tobit* is to be set among the *Apocryphal Books*, and not

An. Dom.  
835.

<sup>b</sup> Strab. in Glos. si-  
per Prol. Gal: Iste Ti-  
tulus Lectori Peritiam  
præstat, ut valeat di-  
cernere, qui Libri a-  
pud Hebreos in Ca-  
noni recipiantur, qui-  
ve inter Apocrypha  
deputentur. Et super

Prol. in *Tobiam*, *Librum Tobiae Hebrei de Catalogo Divinarum Scripturarum* secantes, iis quæ *Hagiographa* memorant, manciparunt. Potius (inquit) & verius dirissit *APOCRYPHA*, Vel *LARGE* acci-  
pit *HAGIOGRAPHA*, quasi *SANCTORUM SCRIPTA* & non de *NUMERO* illorum *NOVÆM*, que pro-  
priè dicuntur *HAGIOGRAPHA*; quæ sunt de *NUMERO* Catalogi, b. e. de numero *XXII* *Librorum*;  
conficit in *PENTATUCHO*, & *Octo Prophetis*, & *IX Hagiographis*.

among

among the *Hagiographical*, (properly so called,) whereof there be but *Nine*, the whole Number of the *Canonical Books* being no more then *XXII* in all.

*An. Dom. 835.*  
a Agobard. de Privil. & jure Sacerd. Omnes Levitæ quos numeraverunt Moyses & Aaron juxta præceptum Domini — fuerunt *XXII* millia, sicut *XXII* sunt Libri *DI VINÆ AUCTORITATIS* in *V. T.*

**CXIII. AGOBARDUS** was now Bishop of *Lyons* in *France*, who in his (a) *Discourse of the Levitical Privileges*, taking occasion from the Number wch *Moses* & *Aaron* by Gods commandment had made of them in the *Desert*, saith expressly, That of the *Old Testament* there are but *XXII Books of Divine Authority*. Wherein he clearly maintaineth the *Doctrine of Josephus*, and the *Greek Fathers*, together with the *Prologues of S. Jerome*, and the *Article of the Church of England*.

*An. Dom. 850.*  
Anastas. Bibl. apud. *Pithoæum*, in *opusc. p. 16* Et qui *V. T.* sunt quibus contradicuntur, ( & NON RECIPUNTUR AB ECLESIA ) 1. *Macca-bæci Tres.* 2. *Sapientia Solomonis.* 3. *Sap. Jesu filii Syrach*, &c. Ut suprà. c *Num. 110.*

**CXIV. ANASTASIUS BIBLIOTHECARIUS**, and an *Abbot of Rome*, did not only translate, but (b) amplify the words of *Nicephorus* (c) ( before recited ) in his *Chronologie*, as knowing well, that neither the *Maccabees*, nor *Wisdom* nor *Ecclesiasticus*, nor *Susanna* nor *Judith*, nor *Tobit*, were received for any *Canonical Books by the Church*.

*An. Dom. 890.*  
c Sigebr. Trith. & Sixt. Sene. Scriptoribus d Amar. Ansbert. in Apoc-13 *Quia Prioris Testimenti Ecclesia XVII Libris utitur quos & AUCTORITATE CANONICA suscepit, in quibus etiam N. T. revelatum agnoscitur, idcirco in XXIV Senioribus Ecclesia figuratur Idèo enim est N. T. prædicatio frumenta, quia ex Veteri roboratur: tanquam Scilicet ab eisdem trahat Numerum Ecclesia, quibus in Sanctitate perficitur.*

**CXV. AMBROSIUS ANSBRERTUS**, commended by (c) *Sigebert*, *Trithemius*, and *Sixtus Senensis*, for a person *very Learned in the Scriptures*, shall end this *Century*. Who in his (d) *Commentary upon the Apoc-lyps* receiveth no more Books into *Canonical Authority* of the *First Testament*, then these already named had done before him. For the Number of *XXIV* maketh no difference from the former Accomp of *XXII*, the one joyning the *Book of Judges* with *Ruth*, and the *Prophecy of Jeremy* with the *Lamentations*; the other reckoning them apart, every one by themselves; but both excluding the same Books that we exclude from the *Authentick and True Canon of Divine Scripture*. And in this Age there are no other *Ecclesiastical Authors* to be found, that have said any thing to this *particular Question*.

CHAP.

CHAP. XII.

*The Testimonies of the Ecclesiastical  
Writers in the Tenth and Eleventh  
Centuries.*

These Two were very obscure *Agæ*, and had but few *Writers* in them. Yet both the *One* and the *Other* will afford us their *Testimony*, and let us know, that they still continued the common distinction, which had always been received in the *Church* between the *Canonical* and *Ecclesiastical* Books of *Scripture*.

CXVI. In the Tenth Age we have RADULPHUS FLAVIACENSIS, a Divine of high accompt both with (a) *Trithemius* and *Sixtus Senensis*, for his abilities in all kind of Learning, but specially for his knowledge of the *Holy Scriptures*; who in his *Commentary* upon (b) *Leviticus*, speaking of the *Historical Books* of the *Old Testament* that are of *absolute* and *perfect Authority* in the *Church*, maketh an express (c) *Exception* against the Books of *Tobit*, *Judith*, and the *Maccabees* as being none of that *Number*, but belonging to an *inferiour* sort of Books, that were of a *lesser* and *imperfect Authority*. Nor will it be any Argument either against him, or us, if it should be objected, that in the same place he mentioneth the Books of *Wisdom* and *Ecclesiasticus* to be written in the like *Stile* with the *Proverbs* and the *Canticles*, for the like *Stile* makes them not of the like *Authority*, no more then the *Histories* of *Tobit*, *Judith* and the *Maccabees*

*An. Dom.*

910.

<sup>a</sup> *Trithem. & Sixt. Sen. de Scr. Ecc.*

<sup>b</sup> *Sixt. Sen. l. 4. Quem Librum ita disertè, piè, & eruditè per omnia explicavit, ut in comparatione ejus cæteri ejusdem Libri Expositores minimè exposuisse videantur.*

<sup>c</sup> *Radulph. Flav. in Levitic. initio Libri 14. Nam Tobias, Judith, & Maccabœorum Libri, quamvis ad instructionem Ecclesiæ legantur, PERFECTAM tam non habent AUCTORITATEM.*

made them *Authentick* or *Canonical Histories* of the *Old Testament.*

*An. Dom.*

1050.

*b* Herm. Contract. in Chron. de Sex. Mundi Aëratibus, ad An. Mundi, 3529. *Hic usq; DIVINA SCRITURA* <sup>temporum</sup> *seriem continet: quæ vero post hac apud Judeos sunt gesta, de Libr. Maccabæorum, Scriptis exhibentur.*

*c* Ado Vien. (qui floruit An. Dom. 879.) in Chronico Aëtate 5.

*An. Dom.*

1090.

*d* Trithem. in Chr. Hirsaug. & in Libr. de Scriptor. claruit Cologne.

*his temporibus in Anglia Giselbretnus Abbas Westmonastervii B. Anselmi Discipulus, Vir tam in Divinis Scripturis, quam in Secularibus cal.*

*egregiè doctus, qui*

*inter cetera sui ingenii monumenta Scriptit contra Judeos Altercationem, &c. non inelegantur. e Giselb. Alteratio, cap. 1. sub. finem. Veteris Testimenti XXII. sunt Volumina; & distinguuntur in Legem, Prophetas, & Hagiographa.*

CXVII. In the Eleventh Age we have HERMAN-NUS CONTRACTUS, an Author of great credit and approbation in the World. Who in his (b) *Chronicle*, following the Doctrine of *Eusebius, S. Ferom,* and *Venerable Bede* before him, placeth the *Maccabees* with the Histories of *Josephus* and *Julius Africanus*, separating them all from the *Books of Divine Scripture*; whereof if the *Maccabees* had been part, why are they here Oppos'd one to the other? But with him the *Canonical Scriptures* went no further then the time of *Nehemias*. And in the Age but one before him, (c) ADO the Bishop of *Vienna* (whom we there omitted) said as much as *He*.

CXVIII. Towards the end of this *Eleventh Century* GISELBERTUS (d) was Abbot of *Westminster*, and wrote that *Altercation* between the *Synagogue* and the *Church*, which was not long since set forth in Print at *Cologne*. In this Book we have likewise his *Testimony* (e) That the *Old Testament* consisted of *Two & Twenty* Volumes, and was distinguished into the *Law*, the *Prophets*, and the *Hagiographa*. For other *Books of Scripture* he knew none, that were properly *Canonical*.

CHAP. XIII.

*The Testimonies of the Ecclesiastical  
Writers in the Twelfth Century.*

CXIX. IN the beginning of this Age ZONARAS wrote his *Commentaries* upon the *Canons* that were then received by the *Greek Church*

Where reciting the *Canon* of the Council of *Carthage*, concerning the *Books of Scripture*, which they appointed publickly to be *Read* in the *African Assemblies*, he setteth this *Scholie* upon it ; (a) That the best *Rule* whereby to know what ought to be *Read* in the *Eastern Church* (for among them he lived,) is to have recourse to the *Apostles Canons*, the *Council of Laodicea*, and the *Canonical Epistles* of S. *Athanasius*, *Greg. Nazianzen*, and *Amphilochius* ; who had given them their (b) *Rules*, as they received them from the *Apostles* and their *Successors*, for that purpose long before.

enumerant,) & *Magnus Gregorius Theologus*, & *Sanctus Amphilochius* demonstrant. b *Suprà citat.*  
Num. 55, 59, 66, 67.

CXX. In the Churches of *Germany*, at this time was RUPERT Abbot of *Tufo*; a very (c) grave and learned Authour ; and though (d) Cardinal *Bellarmin*, and some other later Writers in the Church of *Rome*, lay the common aspersion of an *Heretical* or *Erroneous Doctor* upon him, because he agreeeth not with them in their *New Doctrine of Transubstantiation* in the *Sacrament*; yet (e) *Pererius* more ingenuously acknowledgeth and commendeth him for a good *Catholick*. Of the

An. Dom.  
1118.

<sup>a</sup> Zonar. in *Canones Conc. Carth. Can. 27.*  
Περὶ τὸ τίνα δεῖ  
ἀναγνῶντας  
βιβλία ἐπὶ ἐκ-  
κλησίᾳ, &c. *Quos*  
*Libros legere in Eccle-*  
*sia oporteat, & Aposto-*  
*lorum Canon, & Laodice-*  
*ne Synodi Can. 59. &*  
*Magnus Athanasius,*  
*(dum qui Libri le-*  
*gendi sint omnes*

<sup>b</sup> *Suprà citat.*

An. Dom. 1120.

<sup>c</sup> *Honor. Augustod.*  
*de lumin. Eccl. Sixt.*  
*Sen. Bibl. lib. 4.*

<sup>d</sup> *Bellar. de Scr.*  
*Eccl. ad An. 1119. &*  
*li 3. de Sacr. Euchar.*  
*cap. 11. & 15. Aub.*  
*Miræus & alii.*

<sup>e</sup> *Perer. in gen. c. 2.*  
*ver. 8. q. 5. Sect. 44.*

Book of *Wisdom* this RUPERTUS writeth expreſſly,  
 a Rupert. in Gen. l. 3. (a) *That it is not in the Canon*; & to a Sentence brought  
 cap. 31. *Verum hæc* out of that Book; he anſwereth plainly “*That it is no*  
*Scriptura (de Libro* (c) *Canonical Scripture*. By which Answer the Books of  
*Sapientiae loquitur)* *Tobit and Judith*, and the *Son of Syrach*, and the *Mac-*  
*neque de canone est* *cabees*, are likewiſe excluded; for they belong no more  
*neque de canonica* to the *Authentick Canon* of the *Bible*, then the *Book of*  
*Scripturam sumpta est* *Wisdom* doth.

b Idem in Apoc. 4. Again, in his discourse upon the XXIV  
 lib. 3. *Elders in the Revelation*, though (b) he applieth them  
 to the *XII Judges of Israel*, and the *XII Apostles of*  
*Christ*, yet there he approveth of the other Interpretation,  
 (often before alledged out of the *Ancient Fathers*) which herein alludeth to the *XXIV Books* of the  
*Old Testament*. And how could he approve of that  
*Number*, if that *Number of Books* had been defective,  
 or the *New Roman Catalogue* held then to be *Canonical*?

An. Dom.

1125.

c Honor. Augusto-  
 dunensis, Proæm. in  
 Psalt. *SCRIPTURA*  
*V. T. Spiritu Sancto*  
*authore, à Prophetis*  
*Scribitur, & in*  
*TRIA, id est, Histori-*  
*am (sive Legem Moy-*  
*fi) in Prophetiam,*  
*& in Hagiographiam*  
*dividitur.*

HONORIUS, a Priest of *AOUSTUN* in  
 the Dutchie of *Burgundie*, was contemporary to *Ru-*  
*pertus*, and ſet forth many Works, which are mentioned  
 by himself in the end of his Book *De Luminaribus Ec-*  
*clesiae*, or the *Writers of the Church*. Among others his  
*Exposition of Davids Psalter* is one; in the *Preface*  
 whereof he (c) divideth the *Scriptures* of the “*Old Tes-*  
*tament into Three Parts*, the *Law*, or the *History of Mo-*  
*ses*, the *Prophets*, and the *Hagiographa*; placing the *Psal-*  
*ter* in order among the laſt. And herein he followed  
*S. Ferom*, and the *Ancient Canon* of the Church.

An. Dom. 1130.

CXXII. PETRUS ~~M~~AURITIUS the Abbot of  
 d Baron. ad an. 1145. *CLUGNY* in *France*, was also in great accompt at this  
 Sect. 34. & 1126. Sect. time, highly (d) favoured by Pope *Eugenius*, and a  
 11. & 1136. Sect. 10. special friend to S. *Bernard*. He wrote many Treati-  
 e *Petrus Cluniacen-* fies in Tract. *contra* ſes, collected, and ſet forth together in the *Bibliotheca*  
*Judaeos*, c. 5. *Extra* *Cluniacensis* at *Paris*. In his *Discourse* againſt the *Feſts*  
*Sacrum Canonem ve-* (e) he rejeſteth, all they can alledge as any *Authentick*  
*ſrum quicquam vos* pro *Authentico ſu-* *Testimony* for themſelves, which is not in their *Sacred*  
*cepiffe, vel ſuſcipere, Non approbo.* *Canons*

*Canon of Scripture.* In his *Epistle*, or *Treatise* against the *Petrobusians* he refuteth five several Heads of their doctrine, among which the first was, their *Denial of Baptism to Infants*. And because (a) the fame went “That they detracted much from the *Majesty* of the *Scripture Canon*, contained in the *Books* of the *Old* and *New Testament*; he provereth the *Divine Authority* of every *Book* in particular, to them, one after another, reckoning *no more*, then are in the *Hebrew Canon*, and specified in *S. Ferom's Prologue*. He endeth the *Old Testament* with the *Book of Esther*, (which is otherwhiles compted as an *Appendix* to *Nehemiah*,) And after all the *Authentick Scriptures* of that *Testament* though he (b) addeth those “other *Six of Wisdom*, *Ecclesiasticus*, *Tobit*, *Judith*, and the *Maccabees*, “as *Books* very *useful* and *commendable* in the *Church*; yet he faith expresly of them, “that they are not to be “placed in the same *sublime* and *equal dignity* with the *rest*, that he had mentioned before; and thereby plainly distinguishing between the *Divine Canon* of *Scripture-Books*, and the *Ecclesiastical*, thereunto (c) annexed, for the use and benefit of the *Church*. And, that which is remarkable, he maketh this distinction between them, even in that very place where he bringeth in the 2<sup>d</sup> *Book* of the *Maccabees*, as a *Testimony* against the *Petrobusians*, upon the point, then in *controversie* about (d) *Prayers*

Hebraico canone babuerunt; sequitur, quia nullo eorum Librorum excepto, OMNES PARI MODO suscipi debuerunt. Sed non solum CHRISTIANIS, sed & ipsis JUDAICIS literis attestantibus Omnes juxta SUPRA-SCRIPTUM ORDINEM Libri à Libro Job usque ad Hunc Librum E&heb, eo scilicet non excluso, sed addito, paris auctoritatis sunt, &c. b Ibid. Restant post hos AUTHENTICOS S. Scr. Libros SEX non reticendi Libri sive Ecclesiastici, Tob. Jud. & utique Maccab. Libri: qui eti ad SUBLIMEM ILLAM PRÆCEDENTIUM DIGNITATEM pervenire non potuerunt propter laudabilem tam & per necessariam doctrinam ab Ecclesia suscipi meruerant. Super quibus vobis commendandis me laborare opus non est. Nam si Ecclesia alicuius precii adiud vos est, ejus auctoritate aliquid, saltem PARUM QUID, à vobis suscipiendum est. c Ibid. Succedit tamen Sacrorum Librorum auctoritas, & tam CANONES DIVINI, quam ALIORUM VOLUMINUM FI COHERENTIUM, & ab Ecclesia traditorum clarissimus sonus. d Ibid — Quas heretici quidam, & Catholici nostri temporis negarunt: (viz. precii) pro Mortuis.

a Idem In Epistola contrà Petrobusianos. Famà vulgatum est, vos Majestatis V. & N. T. que jam ab antiquo totum orbem subdidit, detrahere.

— Quidem vos TOTUM DIVINUM CANONEM abjecisse affirmant. Alii QUÆDAM ex IP- SO vos suscepisse contendant. Nolo vos culpare de incertis, quia fallaci rumorum monstro non facile assensum præbere debeo; sed necessario TOTUM CANONEM qui ab E C- CL ESIA suscipitur vos suscipere debere, certis Auctoritatibus probabo: Deinde enumeratis singulis, ultimus (inquit) in Hagiographis, hoc est, Sanctæ Scripturæ Libris, sequitur Liber ESTHER, cui Auctoritas aliorum Hagiographorum au- toritatem confert. Si enim illi ab Hebraica veritate originem trahentes hunc solum, & paris au- toritatis in eodem

*g* In bullâ professio-  
nis Fidei.  
*h* Sess. 4.

*Anno Dom.*

1140.

*i* Trithem. in Chr.  
Hirsuagieni.

*k* Artic. Parisien.  
contrâ Joh. de Mon-  
tesono.

*l* Serar. in Tobiam,  
Proleg. 5. & in Mac.  
cab. præloq. 3.

*m* Hugo. de Sancto  
Viâ, Tom. 1. de Scrit-  
pturis, & Scriptori-  
bus Sacris, c. 6. Tom. 2.  
Exceptionum pri-  
sum lib. 2. c. 9. Tom. 3.  
Eruditionis didasca-  
lia, lib. 4. c. 2. Item,  
Erud. Theolog. in  
spec Ecclesie, c. p. 8.  
Item, Prologo in  
Liber. de Sacram.  
cap. 7.

*n* Hugo de S. Vict.  
de Scripturis &  
Scriptor. Sacris, cap.  
6. *Omnis Divina*  
*Scriptura in duob.* *Testamentis* contine-  
tur, veteri videlicet  
& novo: *V. T.* con-  
tinet Legem, Pro-  
phetas & Hagiogra-  
pha; &c. *Enumeratis*

*For the dead*: Which he would never have done, but that he knew full well, the Church in his time held none of those Books to be Canonical Scripture. But (*g*) Pope Pius the fourth, and his New Workmen in the Church at (*h*) Trent have broken down this Partition wall between the Divine and the Ecclesiastical Canon, which *all Ages* kept up, before them.

CXXIII. HUGO de S. VICTORE, a *Canon Regular*, and a *Saxon* by Nation, was about this time Abbot of S. Victor's at Paris; whose knowledge in the *Scriptures* hath (*i*) been held equal to S. *Augustine's*, and his Authority (*k*) at the *Sorbon* set above *Thomas Aquinas* himself. It is confess'd by (*l*) *Serarius* the *Jesuite*, that this *Abbot* was altogether of our mind in setting forth the *Canon of Scripture*. For in divers places of his *Works* he doth formally and amply maintain, that there are no more Books of the *Old Testament* then we now receive (as *He.* and the *Church* in his time did) for *Divine* and *Canonical*. (*m*) Five several times he setteth down the *Catalogue* of them all; whereof it will be sufficient here to consider *Two*. In his (*n*) *Book of Sacred Writers*, having first begun to say "That *all Divine Scripture* is contain'd in *Two Testaments*, the *First* whereof comprehendeth the *5 Law* of *Moses*, the *8. Prophets*, and the *9. Hagiographa*; he enumerateth them every one in order, as *S. Ferom* doth in his *Prologue*; "concluding, that they make altogether *XXII in Number*. Whereunto he (*o*) subjoyneth those others of *Wisdom*, *Ecclesiasticus*, *Tobit*, & *Judith* and the *Maccabees* with this note upon them, "That though they be *Read* and *Used* in the *Church*, yet they are *not written* in the *Canon*: computing

Libris singulis, concludit. OMNES ergo sunt Numero *XXII* o *Ibid.* Sunt præterea alii quidem Libri, ut *Sapientia Solomonis*, *Liber Iesu filii Syrach*. & *Judith*, & *Tobias*, & *Libri Maccabæorum*, qui leguntur quidem, SED NON SCRIBANTUR IN CANONE.

(*a*)them

(a) them among the Writings of S. Ambrose, S. Augustine, and other Fathers of the Christian Church; which were otherwhiles publickly Read in Assemblies, as well as they. In the same Book (b) he calleth them (as we usually do now) *Apocryphal Writings*; and in another, (c) such as have no Canonical Authority.

admodum in V. T. ut diximus, quidem Libri sunt, qui NON SCRIBUNTUR IN CANONE, & tamen leguntur, ut Sapient. Solom. & ceteri. b Ibid cap. 12. Apocryphi sunt. c Erud. in Spec. Eccl. cap. 8. Sunt in V. T. alii Libri, qui leguntur, sed in Canone Auctoritatis non scribuntur, ut Liber Tobie. Judith, &c

CXXIV. Contemporary to him was RICHARD-  
US de S. VICTORE, a Scottish man, and a Canon  
Regular in the same Abby of S. Victors at Paris, where  
he was sometimes likewise the Prior among them; Ma-  
ny learned and excellent writings of his are extant,  
and among the rest his *Collections*, or (d) *Four Books of*  
*Excerpts*, wherein he followeth his fellow HUGO  
for (e) the *Number* of the Canonical Books of Scripture  
in all things, adding with him, that the others of *Wis-*  
*dom*, *Ecclesiasticus*, *Tobit*, *Judith* and the *Maccabees*,  
had not the *Authority* of the *Canon*, though they were  
privileged to be *Read* in the *Church*. Which is the  
same thing that *We* say still in our *Articles of Religion*  
S. BERNARD giveth us no particular Catalogue of the  
Scriptures in all his *Works*: but he lived in great  
amity and unity with these *Three last Authors*, and we  
may justly presume, that neither *He*, nor any *Doctor*  
of the *Church* in his time was of other mind.

CXXV. Among the *Greeks* in this Age lived PHI-  
LIP the SOLITARIE, whose *Rules of Christian Life*  
we have in the *Cologne-Bibliotheque* of the Ancient wri-  
ters, published and translated by *Pontanus*, together  
with the Notes that *Michael Psellus*, *Phialite*, and  
*Gretser* made upon that Treatise. (f) Wherein he re-

docefacti, purgati, & Spiritu corroborati Sermones Divinos ediderunt, & Libros Omnes numera Sexaginta  
ta composuerunt, **XXVII** N. T. & reliquæ V. T.

a Ibid. S. Patrum  
Scripta, id est Hieronymi, Augustini, Ambrosii, Gregorii, Origenis, Bedæ, & aliorum Doctorum, in Textu Divinarum Scripturarum non computantur; quem-

admodum in V. T. ut diximus, quidem Libri sunt, qui NON SCRIBUNTUR IN CANONE, & tamen leguntur, ut Sapient. Solom. & ceteri. b Ibid cap. 12. Apocryphi sunt. c Erud. in Spec. Eccl. cap. 8. Sunt in V. T. alii Libri, qui leguntur, sed in Canone Auctoritatis non scribuntur, ut Liber Tobie. Judith, &c

Amo. Dom.

1145.

d Qui illa ab omnibus attribuuntur, praeter unum Bellar. lib. de Scriptor, ubi absque causa probabili de Authore ambigit.

e Rich. de S. Vict. Excerpt. l.2.c. 9. Libri V. T. sunt XXII. A'ii non habentur in Canone; tamen leguntur, ut & Scripta Patrum, hi sunt Sapient. Eccl. Tob. Jud. & Libri Macab.

Amo. Dom.

1145.

f Philip Solp. Dioptræ sive Regulæ, l.4. c. 19. Ita per gratiam.

duceth

duceth the Books of the *Old* and *New Testament* to the Number of *Sixty*. From which number taking *XXII.* belonging to the *New Testament* (for so many there are,) the Remainder will be but *XXXIII* for the *Old*. And

*a* Suprà, num. 102. in Antioch.

*b* Grefs. def. 1.1.c.18. before) must our *Apocryphal Books* necessarily be excluded. For the Cavil of *(b)* Grefs against that *Accompt*, is grounded upon nothing else, but the negligence of the *Printers*, or the false Copy that *Phialite* and *(c)* *Pontanus* followed, when they change one Number into another, and divide *Sixty* into *XLVI* of the *Old Testament*, and *XXVII* of the *New*; which is *XIII* more than the whole will contain.

*Anno Dom.*

1150.

*d* Trithemius in Lib. de Scriptor.

*e* Antonin. Sum. histor. Tit. 18. c. 6. *A quibusdam predicatorum in populis, quod hi Tres solennes Viri fuerunt Germani fratres ex adulterio natiti. Quorum Mater cum in extremis admoneretur, ut in confessione criminum, hoc fateretur, respondisse dicitur, Adulterium quidem grave peccatum esse, sed tamen quoniam videret, Tres suos filios tam magna esse Lumina Ecclesie, se paenitere non posse.*

*f* Anton. Ib. *Sed hoc non reperitur Authenticum. Imo non fuerunt contemporanei, eti vicini tempore. GRATIANUS enim fuit ante ALIOS DUCOS.*

CXXVI. This was the Age, wherein lived **GRATIAN**, a Monk of *Bononia* in *Italy*, (who out of certain and uncertain, true and supposititious Writings made up his *Concordance of disagreeing Canons*, which we now call his *Decree*;) and **PETER LOMBARD**, the Bishop of *Paris*, (who for his *Systeme of Divinity*, collected out of many *Sentences* that he found dispersed in the *Fathers*, was stiled the *Master of the Sentences*;) and **PETER** surnamed **COMESTOR**, (a Priest of the Church of *Trois in Champagne*,) so called, because he was (*d*) held to be *Heluo Librorum*, that is, a *Great devourer of Learning*. There was (*e*) a Report spread about the World, That these *Three Men* were all the *Sons of one adulterous Woman*, who when she came to die, refus'd to shew any *Repentance* for her *fault*, because she had been the *Mother* of such excellent and admired *persons*, as they all proved to be; which she thought a sufficient *Recompence* or *Excuse* for her *sin*. Yet all this was a (*f*) devised and a flying *Tale*, having no certainty or *Truth* in it. For they were so far from being *Brothers*, that they were of several *Nations*, and hardly *Contemporaries*, the one

one an *Hetrurian*, the other a *Lombardine*, (from whence he had his Name,) and the third a *Frenchman*, every one born of a several *Mother*.

CXXVII. But PETRUS COMESTOR abbreviated the Histories of the Bible, and call'd it the *Schola-stical History*. Where in his\* Preface upon *Fosuah* he reciteth the *Books* of the *Old Testament*, and divideth them into their *Three Orders*, as *S. Hierom* and the *Hebrews* do, without saying, or insinuating so much as by one word, that the *Christian Church* had any other *Ca-non*, which differ'd from the *Hebrew*. (a) In the first be the *Five Books of Moses*; second, the *Eight Books* of the *Prophets*, and in the third, the *Nine Books*, that *Remain*, of the *Hagiographa*. If *Comestor* had known any more, that yet *Remain'd* of the *Old Testament*, he would never have been so perfidious to *himself* and the *Christians*, for whose use and benefit alone he wrote this his *Schola-stical History*, as not to name any one of them. But clear it is, that he affirmeth absolutely, as well in his own fense, as in the fense of the *Old Church*, That after the *V Books of the Law*, and *VIII* of the *Pro-phets*, there *Remain* but *IX* more for the *First Testa-ment*; Among which the *VI* debated Books can have no room. Otherwhere, when he cometh to speak in particular of the *Book of Tobit*, he saith exprefly, (b) That it is no order of the *Canon*: and of *Judith*, That *S. Ferom*, and the *Hebrews*, lodge it among the *Apocry-pha*, and That it was but a (c) fault in the *Writer*, to say they placed it among the *Hagiographa*. Besides all this, he is bold to call the Story of *Bel*, and the *Dragon*, a (d) *Fable*, and to say, That in the History of *Susanna*, all is not so true as it should be; which certainly he would never have said of any *Canonical part of Scri-ture*.

Anno Dom.

117<sup>c</sup>.

\* Petr. Comestor, præf. in hist. *Josuæ Hebræi* distinguunt *V. T. in Tres ordines*; *Primum* vocant *Le-gem*, *Secundum Pro-petas*, & *Tertium Hagiographa*.  
a Ibid. In *Lege V. Libri Moysis*. In *Pro-pphetis VIII. In Hagi-ographis IX. Lib. V. T. qui SUPER-SUNT.*

<sup>b</sup> Idem, præf. in hist. *Tobiæ. De Nullo Ordine est.*

<sup>c</sup> Vide suprà, num. 73. ubi citatur *Glossa Ord.* & in ea *P. Co-mestor*, p. 142.  
<sup>d</sup> *P. Comestor*, præf. in *Dan.* & cap. 13. Item apud *Pirer.* lb.

CXXVIII. There is a certain *Scholiast*, that maketh

Annotations and Additions to this Scholastical History of Comestor. And being somewhat troubled at what was there said concerning the Number of the *Hagiographa*, that they were but Nine, and that no mention at all is made of the debated Books that were afterwards annexed, and admitted to be Read in the Church he setteth this (a) Note upon Comestor's Preface, " That

a Addit. ad P. Comestor. præf. in Iosuam. Sapientia, Ecclesiasticus, Judith, Tobit, Pastor, Maccab. APOCRYPHA sunt, quia AUTOR Eorum ignoratur. Sed quia de veritate eorum non dubitatur ab Ecclesia recipiuntur.

b Glos. ordinari. in Prolog. Inter quos tantum distat, quantum inter CERTUM & DUBIUM Nam CANONICI sunt consilli S.P.S. dictante; NON-CANONICI autem siue APOCRYPHI nescitar quo tempore, quibusve Auctoribus sint editi.

Item. Tostat. præf. in Matth. q. 3. De

AUCTORIBUS e.

nim horum non con-

stat Ecclesia, an SPIRITU S. dictante scripserint.

"indeed the Books of *Wisdom*, *Ecclesiasticus*, *Judith*, *Tobit*, the *Pastor*, and the *Maccabees*, be all *Apocryphal*, "because the *Authour* of them is not known, (that is to say, (b) whether they were indited by the *Spirit of God*, or of *Men only*,) "but for as much as there is no doubt made of their *verity*, the *Church* hath received them. Where he doth not say, that the *Church* hath altered the *Nature* and *Condition* of them, so as to make them *Canonical Books of Scripture*: which were dubious and *Apocryphal* before, but that it hath received them only as Books to be Read for *instruction* of manners, and for the knowledge of divers *Ecclesiastical Histories*, and *Occurrences*, not for grounding of any *Articles of Faith* upon them. For otherwise the *Pastour of Hermes*, (reckoned here by this *Scholast* among the rest,) which in former (c) Ages the *Church*, in some other places, permitted to be publicly read to the people, would augment the number of the *New Canonical Books*, beyond the Accompt of the Masters at *Trent* themselves.

c Vide supra, Num. 60.

An. Dom.

1174.

CXXIX. In Comestor's time lived JOHN BELETH, a Doctor of Divinity, in the Schools at *Paris*; who, in his *Book of Divine Offices*, declaring in particular what *Lessons* were then read in the *Church*, according to the *Several Seasons* of the year, after the *Three Books of Solomon*, he nameth the

Other

Other Two (a) of *Wisdom*, and the Son of *Syrach*; and he noteth them to be *Apocryphal*. But when he declareth in general, what Books are contained in the *Bible*, he (b) putteth *Tobit* and the *Maccabees*, together with *Philo* & *Ecclesiasticus*, into the *Apocryphal Number* and saith plainly, that though the *Church* alloweth them (that is, to be *Read*,) yet *she receiveth them not*, (that is, among the *Canonical Scriptures*;) where, if *Lauriman's Copy*, (which he followed in setting out *Beleth*) had been *good*, as he (c) complains that it was in many places very bad, we might have had the *Book of Judith* added to them, and left out among the *Hagiographa* before. For it is manifest, that in all this Chapter *Beleth* intended to follow *S. Ferom*, whose *Catalogue of Scriptures* was then only received in the *Church* for *Authentick and Certain*.

( Dan. ) & *jub uno volumine XII Prophetæ minores. NOVEM* ; quæ deinceps sequuntur, reputantur *Hagiographa*, ita tamen ut sint *Authentica*, *nimirum Psalm. Job, Tres Libri Solomonis, Paralip. Judith* (rursus virtutum *Scriptoris*) & *Ester. Quatuor tandem APOCYPHA. Tob. Maccab. Philo*, & *Iesu Syrach*, qui appellatur *Ecclesiasticus*. Verum hos quatuor quidem *NON RECIPIT ECCLESIA*, tamen eos approbat, quia argumentum ferè habeant *Libyorum Solomonis*, etiam si eorum *Auctores* pro certo ac verè non sciat. Alios Duos credimus *EZRAM* composuisse, qui *TOTAM BIBLIOTHECAM* veteris *Testamenti* restituit, cum à *Babylonii* esset combusta. c *Corn. Lauriman.* in *præf. ad pium Lectorem Codex MS.* ita artis ac pressis characteribus fuit exaratus, ut legere admodum mihi fuerit difficile, usque adeo, ut sè penumero, si quam sententiam elicere voluisse, debuerim profectodivinare.

CXXX. Among others, that were famous in this Age, we have **JOHN of SALISBURY**, born and brought up there in the *Church of England*, but afterwards made Bishop of *Chartres* in *France*; a man as (d) highly honour'd for his learning as any in his time who in one of his (e) *Epistles* handling this matter at large, professeth to follow "S. Ferom herein before

*An. Dom.*

1188.

d *Baron ad Ann 1181. Sect. 16.*  
e *Joh. Sarisbur. Ep. 172. Quia ergo de NUMERO Librorum Diversas & multiplices lego Patrum*

*Sententias, Catholice Ecclesie Doctorem Hieronymum sequens, quem in constituendo literæ fundamento probatissemus habeo. sicut constat esse XXII literas Hebræorum, sic XXII Libros V. T. tribus distinctos ordinibus INDUBITANTER CREDO. Et sic colliguntur in summa XXIII Libri V. T. licet nonnulli Librum Ruth & Lamen t. Jerem. in Hagiographorum numero recenseant, ut in XXIV Summa omnium dilatetur. Ibid. Liber vero Sapientie, & Ecclesiasticus, Judith, Tobias, & Pastor, ut id. m. afferit NON reputantur in CANONE. sed neque Maccabæorum Liber, qui in Duo volumina scinditur, quorum primus Hebræorum redolat eloquentiam alter Græcam, quod filius ipse convincit.*

“ all others, and *undoubtedly to believe*, that there are  
 “ but *XXII Books* in the *Canon* of the *Old Testament*.  
 “ All which having named in order according to their  
 “ *Several Classes*, he concluded, that neither the *Book*  
 “ of *Wisdom*, nor *Ecclesiasticus*, nor *Judith*, nor *To-*  
 “ *bit*, nor the *Pastour*, nor either of the *Maccabees* are  
 “ to be reputed *Canonical*. Which is a clear *Testimony*  
 for us, without any *Contradiction* to be made against it.

*An. Dom.*

1190.

CXXXI. In this Bishoprick at *Chartres*, PETER the Abbot of *La CELLE* at *Troyes*, was *John of Salisbury's Successor*. And as he followed him in his *Office*, so did he in his *Doctrine*, concerning our present *Question*. For *a Petri Abbat. Cel. lensis lib. de Panibus, cap. 2. Hic enim numerus (XXIII) tam filiorum Jacob*, *(a) in a Treatise* that he wrote of the *XXIV Loaves & the Tabernacle*, making divers allusions to that *Numerus* *(XXIII)* *ber, his last is, that So many are the Books of the First* *Testament*.

*quam Apostolorum Christi duodenarium numerum duplicatum significat. Sub hoc etiam numero Libri continentur V. T. plenaris igitur instructio animarum prælibatur ex hoc numero Librorum.*

*An. Dom.*

1192.

CXXXII THEODORE BALSAMON, the *Patriarch of Antioch*, in his *(b) Commentaries upon the Council of Carthage*, referreth for the *Number of Canonical Books*, (as *Zonaras* did before) to the *Apostolical Canons*, the *Council of Laodicea*, and the *Epistles of S. Athanasius, Nazianzen, and Amphilechius*, who reckon *legi in Ecclesia* *no more than we do*. And here is an End of this *Centuria*.

*b Theod. Bals. in Conc. Carthag. Can. 27. Quoniam Libros thanasius, Nazianzen, and Amphilechius, who reckon porteat, quære S. Athanasii can. LX. & tury.*

*LXXXV. Laodicea. Synod. S. Can. LX. S. Greg. Theologi ea quæ Metro scriptis & S. Athanasii canonica, & S. Amphilechii.*

C A A P. XIV.

*The Testimonies of the Ecclesiastical  
Writers in the Thirteenth Century.*

CXXXIII. **W**E are now come to the *Age* where in the *Mendicant Friars*, and the *Doctours*, that we usually term the *Schoolmen*, began first to set up in the *World*. Whose chief work was to study, and to write *Commentaries* upon the *Master of the Sentences*. But because *He*, in all his *Four Books*, doth not anywhere propose a *Catalogue* of the *Scriptures*, nor give his *Interpreters* any occasion to treat of that *particular Question*, for the most part they all pass it over in silence, and take no notice of it. Yet nevertheless *divers* there be among them, that have *Glossed* and *Commented* upon the *Scriptures* themselves, some upon the *whole Bible* together, and some upon *several parts* of it.

CXXXIV. The *First Authours* of the **ORDINARY GLOSSE** upon the **BIBLE**, although it be not so well and certainly known, what *particular persons* they were; for (a) *Antoninus* the *Archbishop* of *Florence*, and (b) *Gaguinus* the *General* of his *Order* in *France*, make *Alcuin*, our own *Countryman*, to be the *first beginner* of it; but (c) *Trithemius* and (d) *Sixtus of Sienna* give that honour to *Strabus*, ( both whom we produced as our *Witnesses* before,) yet this is certain, that whoever began it, others had by (e) *this time* much augmented it, and that it was now with a *general Consent* and *Applause* of all the *Pastours* & *Doctours* in the *Western Churches*, received, as a *Work* of *special use*.

*An. Dom.*  
1200.

*a* Part. 2. Tit. 4. c. 15.  
*b* Hist. de Orig. &  
Reg. Franc. lib. 4.  
cap. 1.  
*c* De Script. Eccl.  
*d* Bibl. lib. 4.

*e* *An. Dom.*  
1200.

use and benefit, for the better knowledge and understanding of the *Holy Scriptures*, and for the clearer setting forth of the *common Doctrine, and Religion* then professed among them; for the *Abuses in Religion* (whereof the new *Canonizing of Apocryphal Scriptures* is one) were not yet become the *Doctrines of the Church*, as the *New Council at Trent* hath since ordered them to be.

CXXXV. In this *GLOSSE* upon the *BIBLE* we have a *Preface*, wherein (a) First, the *Composers, and Defenders of the Trent-Canon*, are branded (beforehand) with *Ignorance*, and a worse matter, for holding all “*the Books, that are contained and put into one Volume of Scriptures*, together, to be of a like and “*equal Veneration*, or that they ought so to be received in the *Church*. Secondly, “*The Canonical Books are there distinguished from those which be not Canonical* and as (b) great a difference made between “*these Two*, as between that which is *Certain*, and “*that which is Doubtful*; For the *Canonical* were “*written by the Inspiration of the Holy Ghost*, but who “*were the Authours of the other*, or at what time they “*were written* no man can tell. Thirdly, we are there “*inform'd*, (c) “*That the Church permitteth the reading of the Apocryphal Books*, only for *devotion and instruction of manners*, but not for any *Authority* that they “*have to conclude Controversies in matters of Faith*. Fourthly, That (d) there be “*but XXII Canonical Books of the Old Testament*; and what *Books* soever “*there be besides*, that they ought to be put among “*the Apocrypha*. This was the judgement of all *learners*.

*RITU SANCTO*  
*DICTANIE*; *NON-CANONICI* autem; *sive APOCRYPHI*, nescitur quo tempore, quibusve *Auctoribus* *sunt editi*. *c Ibid.* *Ecclesia eos legit, & permittit, ut ad devotionem, & ad morum informationem à fidelibus legantur*; *Eorum tamen auctoritas ad probandum ea, quae veniunt in dubium aut in contentio- nem, & ad confirmandum Ecclesiasticorum Dogmatum auctoritatem, non reputatur idonea*. *d Ibid.* *Sunt igitur Libri Canonici V. T.XXII. Quicquid autem extra hoc est, (de V. T. loquor) ut dicit Hieronymus inter APOCRYPHA est ponendum, &c.*

end Men, and the Common Belief of the Church, in those dayes; wherein if any particular or private persons were of another mind, they are here condemn'd of ignorance, and want of knowledge in the *Scriptures*.

CXXXVI. Which judgment is not only here declar'd and propos'd by the *Authours* of this *ordinary Gloss* themselves; but confirm'd likewise by the *Testimonies* of the *Ancient Fathers*; among whom, tho the chiefest attestations which they bring, are out of *Origen*, *S. Ferom* and *Ruffin*, yet they take notice of *S. Augustine* also, and of his distinction between those *Apocryphal* or *Ecclesiastical Books*, that are of greater *Authority*, (which therefore he putteth into his *larger Catalogue*) and those that are of a \* *lesser accompt*, (which therefore he leaveth out;) But whatsoever *S. Augustine* had said, the *common consent* of the *Church* now was, to acknowledge no more *Books* for *Canonical Scripture*, then those that *Ruffin*, and *S. Ferom*, had received from their *Ancestors*, and recorded to *Posterity*. In which regard, when they come to the several *Books* of *Tobit*, *Judith*, *Wisdom*, *Ecclesiasticus*, and the *Maccabees*, they prefix this *Title* to them all, (a) *Here beginneth the Book of Tobit which is not in the Canon.* “*Here beginneth the Book of Judith, which is not in the Canon.* *Here beginneth the Book of Wisdom, which is not in the Canon.* *The Book of Ecclesiasticus;* *The First, and the second Book of the Maccabees;* which are not of the Canon. Which is to write this distinction, that we now maintain, with a *Pen of Iron*, that it might never be forgotten.

CXXXVII. And to this purpose, before all their *Bibles*, and all their *Glosses*, or *Commentaries* upon the *Bible*, they were wont then, (as most an end the custom is to do still,) to set *S. Ferom's* (b) *Epistle to Paulinus* concerning all the *Books of Scripture*; which is

\* *Baruch*, and the  
3 and 4 of *Esdras*.  
a *Glossa ordinari.* *Incipit Liber Tobiae, qui non est in Canone.*

*Incipit Liber Judith, qui non est in Canone.*

*Incipit Liber Sapientiae, qui non est in Canone.*

*Incipit Liber Ecclesiastici, qui non est de Canone.*

*Incipit primus Liber Maccabaeorum, qui non est de Canone.*

*Incipit secundus Liber Maccabaeorum, qui non est de Canone.*

*b Hoc Titulo Epistola Hieronymi ad Paulinum Presbiterum de OMNIBUS S. HISTORIAS LIBRIS.*

a manifest argument, that they intended to give *every Reader* warning, and direction, at the beginning, not to confound the *Apocryphal* and the *Canonical Scriptures* together, or to receive and *Read them all* with *one and the same veneration*, as the *Pope* and his *Council* hath lately commanded the *World* to do. And therefore (a) *Becanus* the *Jesuite* leap'd over these Mens heads clean, when he stretch'd so far at once, with his *Trent Tradition* in his hands, from *Pope Eugenius* to *Gelasius*; for in *this Age* the *Church* knew no such *Tradition* nor in any *Age* between, which was not much less than a *Thousand years* together. Of (b) *Gelasius* we have said enough already, and of *Pope (c) Innocents* pretended *Decree* before him. If there had been any such *Authority* in those *Papal Constitutions*,

*d Tostat.* in 1. cap. *Matth ad ver. 12. &c seq.* *Magis credendum est Hieronymo, quam Angustino, maxime ubi agitur de V. T. & de Historiis; Nam in hoc ipse excessit Omnes Doctores Ecclesie.*

as is now given to them, why were not the *Scriptures* of *Innocent* and *Gelasius* set before all the *Bibles* ever since, rather then the *Epistle* of *S. Jerom* to *Paulinus*? but since *their times*, it hath been the *constant Practice* of the *Latin Church*, to prefer *S. Jerom* not only before them, but before *S. Austin*, and the *Council of Carthage* and all: for (d) herein he excelled all the *Doctors* of the *Church* besides. *F. Leander* of *S. Martins* in *Doway* (who was *Mr. Jones* sometimes a Student of *S. Johns Colledge* in *Oxford*, in his *Preface* before the \* last Edition of the *Ordinary Gloss*, and *Lyra's Commentaries* upon the *Bible*, at *Antwerp*, confesseth, "That by the *Consent of Times*, and the common judgment of the *Church*, *S. Jerom's Prologue* hath

been usually affix'd to the *Scriptures*, and that upon most weighty or important Reasons. What those Reasons were he explaineth not; but a (e) better Man then he hath done it before him, who avoweth *S. Jerom's* distinction between the *Canonical* and *Apocryphal Books* of the *Old Testament*, to have been made and continued by the *Universal Church*, both before Christ's

*\* Anno 1634.* *e Idem, defensorii parte 2. cap. 23. Tres Gradus Librorum V. T. distinguuntur à B. Hieronymo in Prologo Galeato.--- Ita distinctione facta est ab ECCLESIA UNIVERSALI, que CONCORDITER tenet illum distinctionem factam à B. Hieronymo. Num. ista tenebatur à *Judeis* fidelibus ante Christum, & fuit POSTA CONTINUATA in ECCLESIA.*

*a Vide num. 87.*

*b Num. 85.*

*c Num. 83.*

“ Christ’s coming, and ever after. What the same F. Leander therefore addeth in his *Commentary upon S. Ferom’s Prologue*,<sup>(a)</sup> “ That at the time when he wrote “ it, (that, and his other Prologues) he had not yet been “ acquainted with the judgment and Decree of the “ Church, which Pope Innocent not long after set forth “ in his *Epistle to Exuperius*, as he was thereunto mov- “ ed both by the *Synodical Epistle of the African Coun- cil*, and by *Letters from Exuperius himself*; In which “ Decree the Books of *Tobit, Judith, Wisdom, Ecclesiasticus*, and the *Maccabees*, are *Canoniz’d*; And, that “ there is no doubt, but S. Ferom would have admitted “ the Authority of this Decree if he had known it: All “ this is nothing else, but so much said to little purpose “ or rather to none at all.

divers years after Innocent was dead, and not to Innocent himself,) tūm etiam ipsius Exuperi ad eum misse Literæ. In eo autem decreto Pontifex Sapient. Ecclesiasticum, Tob. Jud. & Mac. Libros Sacro Canoni annumerandos esse docuit. Nec dubium est, quin D. Hieronymus Decreti hujus auctoritatem admississet, si ipsum ei videre contigisset.

CXXXVIII. HUGO CARDINALIS was a *Dominican*, or one of the *Friers Preachers*, and the <sup>(b)</sup> First of that *Order*, that ascended the *Chaire* and became a *Doctor of Divinity*; the first *Frier*<sup>(c)</sup> that was made a *Cardinal*; and the first *Man*, <sup>(d)</sup> that (with the help of five hundred *Friers* more) gathered together the *Concordances of the Bible*, which have been since his time, by the industry of *divers men*, very much augmented. In the *Commentaries* that he wrote upon *all the Scriptures*, (which were then universally received, and applauded,) we find him still preserving and keeping up the *Common distinction* between the *Canonical* and *Ecclesiastical Books*; for otherwhiles he says, “ (e) That *Ecclesiasticus, Wisdom, Judith, Tobit*, “ and the *Maccabees*, are *Apocryphal*; sometimes, that “ they are *dubious*; sometimes, (f) that they are *Not* <sup>(e) Hugo Card. Prol. in Josuam. Rer. Apocrypha, Jesus, Sapientia, Pastor; Et</sup> *Canonical*. <sup>(f) Idem, in Prol. Tobiae.</sup>

<sup>a</sup> F. Leand. in *Commentar. suo ad Prol. Galeat. Sandus Doctor quoniam Prologos illos in Sacras Scripturas à se conversis scriberet*, Nondum judicium & decretum Ecclesiae legerat, quod aliquanto post ab Innocentio Papa primo in *Epistola ad Exuperium* prodierat; quem Pontificem ad *Canonem consignandum* movit tum *Africane Ecclesiae Synodalis Epistola*, (But if the *African Synod* wrote any *Epistle*, it was to Boniface (vid. *nu.*.)

Anno. Dom.

1244.

<sup>b</sup> Hen. Gandav. de Scriptor. c. 40,

<sup>c</sup> Platina, & Onufc: in Innocent. 4.

<sup>d</sup> Antonin. Sum. hist. tit. 19. cap. 5. Mari- ana de Reb. Hisp. lib.

<sup>e</sup> 13. cap. 2. Bibliorum Concordantias, infinitum penè opus, pri- mus exigitavit & 500. Monachorum ope adjutus perfecit.

*Maccabæorum Libri, Judit, atque Tobias. Hi quia sunt dubii, sub CANONE non NUMERANTUR.*

*Sed quia vera canunt, ECCLESIA suscipit illos.*

*a* Idem, in Prol. Galat. Non ad probacionem Fidei, sed ad S. Scripturam contra illos qui inducunt APOCRYPHA pro VERIS. *b* Idem. Prol. in Jos. Lex Veteris, his Libris **PERFECTE TOTA** tenetur.

“ Canonical ; and otherwhiles, (a) that they are *not received by the Church for proving any matters of Faith*, but for information of *Manners*. And for the Canonical Books themselves, he altogether followeth S. Ferom, *Comestor*, & the *Gloss*, accompting them in the same Order, that they did, and making (b) the *Old Testament* perfect by them.

Anno. Dom.

1270.

*c* Thom. Aquin. in Dionys. de div. Nom. cap. 4. lect. 9. Dicit ergo primo, quod quibusdam Doctorum, qui Santos Sermones tractaverunt, licet **C A N O N I C A S S C R I P T U R A S** non condarent, *visum est*, quod nomen Amoris convenientius est, rebus divinis, quād nomen dilectionis. unde Ignatius Martyr dicit, *Mens Amor, id est Christus in quo totus meus Amor est, Crucifixus est.* Et Philo dicit in Libro quem fecit de Sapientia, *Amator factus sum pulchritudinis eius.* Sap. 8. 2. *Ex quo patet, quod Liber Sapientiae nouum hab-*

*beatur inter Canonicas Scripturas.* *d* Thom. in Dan. c. 13. *Tertia pars est incidentalis, continens duo ultima Capita, in qua ponitur Susan. Hist. & Relis ac Draconis Fabula.* *e* Idem. Sum. Par. 1. q. 89. art. 8. ad 2. *Vel illa apparatio fuit procurata per Dæmones, SI TAMEN ECCLESIASTICI AUTHORITAS NON RECIPIATUR propter hoc, quod inter CANONICAS SCRIPTURAS apud Hebreos non habetur.* *f* Canus in locis, lib. 2. cap. 11. *Sect. Quid Ecclesiasticum?* Nam quod D. Thomas in eam Sententiam advo-*catur, id FERENDUM NULLO MODO est. ut ex 1. Parte, q. 1. art. 3. colligere licet, & ex Commen-*tariis in 4. cap. de divinis Nominibus. Sed in illa quest. 89 nihil de suo dixit, quia ad verbum retulit Au-*guſtinum. Objecerat sibi Canus (cap. 10.) quod nec D. Thomas de Ecclesiastico certus est.*

**CXXXIX. THOMAS AQUINAS**, who is reckoned to be the *chiefest Doctour* among all the *Schoolmen*, was likewise one of the *Preaching Friars*, that made a difference between these *Two sorts of Books*, and kept up S. Ferom's *Doctrine*, which was then generally received in the *Church*. For (c) in his *Commentaries upon Dionysius*, reckoning *Philo* to be the *Author* of the *Book of Wisdom* (whether truly or no, it skills not,) he putteth that *Book* into the same rank and order with the writings of *Ignatius* and other *Ecclesiastical Persons*, “that have left *Sacred Tractates*, though *no Canonical Scriptures*, behind them; and thereupon concludes, that the *Book of Wisdom* was not yet held to be “a part of the *Canon*. Again, (d) he termeth the story of *Bel and the Dragon* a *Fable*; and of *Ecclesiasticus*, (when (e) he cometh to answer those words, “where *Samuel* “is said to appear, and to prophecy after his death,) he speaks so faintly, that no man can judge by his *Exception*, he held and believed it to be of any *Divine* or *Canonical Authority*. All which, though *Canus* will “by (f) no means endure to be said of *Aquinas*: yet he

knows

knows not how to help it, nor to bring any good argument against it. For that which he brings first out of the first part of *Aquinas's Sum.* ( " where the Book " of *Wisdom* hath the honourable Title of a *Holy Scripture*, or *Sacred Writing* given to it, which is no more then many times hath been given to other *Ecclesiastical* writings) we have answered (a) before. Then <sup>a</sup> Num. 36. that which he brings out of the *Commentaries* upon *Dionysius*, is altogether (b) against him. And that which he pretends to be brought out of *S. Austin*, ( though <sup>b</sup> Suprà. hoc ipso Num. *Aquinas* maketh no mention of *S. Austin*) will be no less against him, then if *Aquinas* had said it himself, as it is most manifest he did. But there is a (r) greater *Man* then *Melchior Canus*, that hath long since given us *Thomas of Aquin's Testimony*, out of his 2a 2e, (where peradventure this passage is not now to be seen --- for clipping of such coyn hath been concluded to be lawful, --- but *Antoninus* in his time saw it, and read it there,) that " these debated Books had " no such authority as the other *Sacred Scriptures* had, whereby any man might effectually argue, or firmly prove any matter of *Faith* from them. Besides, there was a great *Thomist* (d) who maintained it against *Catharin*, that there was nothing more clear, then that *Thomas Aquinas* was of this mind, and for proof thereof he sends him to the place before cited. However therefore *Canus*, and *Catharin* were pleased to take it, it wasthe judgment of other Learned and unbias'd Men, that this great *Schoolman* herein differ'd not from the *Doctours* of his own *Age*.

que sunt FIDEI, sicut ex ALIIS LIBRIS SCRIPTURÆ SACRÆ. unde forte habent autoritatem talem qualē habent DICTA SANCTORUM approbatorum in Ecclesia. d *Catharin.* Annot. in Cajet. p. 54. impref. Paris 1535. Scribis enim. Vis idem quoque tibi ostendam ex S. Thoma, Aliquot scilicet Libros Sacros recipi quidem ab Ecclesia, qui tamen non sunt CANONICI, neque idonei ad probandam FIDEM, quibus frequenter utitur in divino culta? sed ut magis tibi erubescendum sit, hoc ostendam ex Libro Ecclesiastici, quam ta manifesto mendacio dixisti esse Canonicum Secundum Sententiam Thome. Vide S. Thomam, 1. parte, q. 89, art. ult. ad 2. ubi dicit, &c. Quid CLARIUS DICERE POTUIT.

An. Dom.

1275.

CXL. At this time, after *Gratian* had set forth his *Decree*, the *Canonists* that made their **GLOSSES** upon it, were in great accompt; and next the *Ordinary Gloss* upon the *Bible*, no Books were more esteemed than theirs. The *First* (or the *\* Second* at least,) that *Gloss'd* the *Canon Law*, was **JOHN SEMECA**,

\* Auton. Sum. Hist. Tit. 18. cap. 6. initio.

Primus *Glossator* De- certi *suit Hugo seu Hugutio*; *Secundus qui glossavit* *suit Johannes Teutoni- cus & ista est Glossa Communis cum Textu.*

*a* Krantz. Saxon. lib. 8. cap. 27. *Johan- nes Semeca Teutonicus insignis Juris Doctor, qui Primus ausus est glossare decretum, quod ante Eum Nemo, & post Eum Nullus excellenti- as fecit.*

*b* Greg. XIII. Pra- fat. in *Decret.* Gr. Veteres *Glossarum Au- thores, viri Pii & Ca- tholici fuerunt.*

*c* Censor es Cardinal. præmonit. ad Le-ctor. *Quod ad Glos- sas pertinet, illæ Pios & Catholicos Autores habuerunt.*

*d* *Glossa in C. Cano- nes dist. 16. Sapienti- à liber Ecclesiastici, Ju- dith, Tobiae, & Maccab. dicuntur APOCRYPHI, & tamen leguntur, sed*

*fortè non GENERALITER. e Ibid. ad Marg. edit. Paris. 1510. Biblia habet aliquos Libros APOCry- PHOS. f Driedo de dogm. Eccl. 1.1.c.4. ad 9. difficult. Nec admittenda est *Glossa Juris Canonici*, quondam dicit, *Hos Libros esse Apocryphos, quia scripti sunt per incertum Authorem. Nam hoc modo alii quoque Libri Apocryphi dicerentur, qui Sacri sunt & Canonici. Non est enim certum de Libro Job, à quo Scriptus fuerit. Nec Author *Judicum* cognoscitur, quem alii Samnelem, alii Ezram esse volunt. g Andrad. De- sens. Fid. Trid. lib. 3. Similia habet cum Driedone.**

to apply that \* uncertainty to the simple & bare Names of the Authors, but to their condition and quality ; because the Church was not certain, whether they that wrote these later and controverted Books, had the inspiration of Gods Spirit to guide them, as we are sure the Writers of the Canonical Books of Scripture had, who ever they were that penn'd them. For thus are we taught to understand them, both by (a) the Ordinary Gloss before, and by (b) other Doctours of the Church hereafter.

CXLI. Little reaſon is there in this Exception, that Driedo and Andradius took against Semeca ; but the reaſon that the Gregorian and Cardinal Censurers of his Gloss, have given against him, is much worse. For they have nothing else to fay, (c) but that the Council of Trent hath decreed to make these Books, Canonical, which he & the Consent of the Church in his time accompted to be Apocryphal. Of the Council at Trent we shall fay enough when we come in order to it hereafter. In the mean while there was no ſuch Decree, or Council in Semeca's Age who propos'd the Common and Receiv'd Doctrine of his own time.

CXLII. There was yet another Doctour in this Age, among the Schoolmen, that wrote a Book, which he intituled *The Catholicon*. A Book which is not now extant, but mentioned by (d) Antonius ; and (e) Sixtus Senensis telleth us, that his Name was JOHN BALBUS an Italian, and one of the Preaching Friers. In this Book, though he diſtinguished well between (f) Two Sorts of Apocryphal Writings, among which, he holdeth those that be in the Bible to be the best ; yet he lets them stand there with that

\* Glossa, ubi suprà  
Inter Apocrypha, id  
est, sine CERTO Authore.

<sup>a</sup> Glossa ordin. suprà  
<sup>b</sup> Tostatus & alii infrā

<sup>c</sup> Censores Gregoriani in illa verba  
Glossatores. Dist. 16.  
Quinimo illi Libri  
non sunt Apocryphi,  
sed Canonici, utcun-  
que Catholici de iis  
dubitabant. Sic enim  
Concil. Trident. Sess. 4.  
definivit.

An. Dom.

1290.

<sup>d</sup> Antonin. Part. 3. Tit.  
19. c. 5.  
<sup>e</sup> Sixt. Senens. Bibli-  
oth. lib. 4.

<sup>f</sup> Antonin. Sum: su-  
prā citata; Et dicitur  
Dupliciter Liber A-  
pocryphus; vel quid  
Regum: vel dicitur Apocryphus, quia de ejas veritate dubitatur, & tales non recipit Ecclesia. Hec in  
Catholicon.

Author ignoratur, & veritas patet, & talem recipit Ecclesia NON AD FIDEI PROBATIONEM, sed  
AD MORUM INSTRUCTIONEM; quales sunt QUOS PONIT HIERONYMUS IN PROLOGO super Lib.  
Regum: vel dicitur Apocryphus, quia de ejas veritate dubitatur, & tales non recipit Ecclesia. Hec in  
Catholicon.

Name,

Name, and this *Mark*, upon them, "That the Church receives them not for any *proof* of our *Faith*, but for "the *instruction* of our *Life*. To which purpose he produceth S. Hierom's *Prologue* upon the *Kings*; which was then the general known *Rule* for the True *Canon* of *Scripture*, and approved by all Men, in their *publick Lectures*, both *Schoolmen* and *Canonists*.

## C H A P. XV.

## The Testimonies of the Ecclesiastical Writers in the Fourteenth Century.

Anno Dom. CXLI.

1300.

<sup>e</sup> Martinez in Hypotyp. lib. 1. c. 7. Afsaram tamen duo Epigrammata Nicephori Callisti, in quibus atriusque Instrumenti Libros breviter colligit, ex Nazianzeno desumpta.

<sup>b</sup> Idem, Ibid. Intellige Libros quibus Nicephori etate Ecclesia auctoritatem tribuerat.

<sup>e</sup> Niceph. Callist. those of the Old Testament he reckoneth to be XXII; Θεος γερφης taking notice of them, (but not approving them) that μανδονε νυν τα receive \* Esther, Tobit and Judith into the Bible, over βιελια τη μηδια

παλαιας εισιν εινοσιδύο. Nunc disce Scripturae Libri qui sint Sacrae, Antiqua Viginis & duos sibivindicat Περώνι, Γένεσις &c. Et quum enumerasset. Εκτες δι τατων γερφης απαν νόθον. Quicquid extra hos est Scripturae, est spurium. \* Vide supra N. 56.

and

**W**ewill begin this *Age* with one of the *Greek Writers*, the better to shew the *Agreement*, which in this particular was *Still continued* be-

tween the *Oriental* and the *Occidental Churches*. *Andronicus* the *Elder* was now *Emperour of the East*; and

under him lived **NICEPHORUS CALLISTUS**, a known *Writer*, though not greatly commended for his *History*; but the *Testimony* that we now produce from him, is attested (a) by a *Doctour of Salamanca* in Spain; wherein he numbreth the *Books of Scripture* that the (b) *Church* acknowledged in his time; and

that the (c) reckoneth to be XXII; taking notice of them, (but not approving them) that μανδονε νυν τα receive \* Esther, Tobit and Judith into the Bible, over βιελια τη μηδια

παλαιας εισιν εινοσιδύο. Nunc disce Scripturae Libri qui sint Sacrae, Antiqua Viginis & duos sibivindicat Περώνι, Γένεσις &c. Et quum enumerasset. Εκτες δι τατων γερφης απαν νόθον. Quicquid extra hos est Scripturae, est spurium. \* Vide supra N. 56.

and besides the legitimate Number of *Historical Books* there, whereof he \* accompteth but XII, together with V *Poetical*, and V *Prophetical*, concluding, that all the rest are no genuine *Scriptures*. And there was never yet any of the *Greek Church* that said otherwise.

\* Ἰστορικά τα γνησια τα γεγονός τοις. Hec sunt genuinae Scripturæ Historicae.

CXLIV. In *Sicily* at (a) this time JOHANNES de COLUMNA was Archbishop of *Messina*, the Authour of the *Book*, that is called, (b) *The Sea of Histories*. Where all the Six *Apocryphal Books* are named, & said (c) "not to be numbred within the *Canon* of *Divine Scriptures* though otherwise allowed by the *Church*. And this Allowance of them he maketh to be, (d) for *Edification* in good *Life* and *Manners*, being in the mean while "insufficient for the *Resolution* of any doubts in matters "of *Faith*.

An. Dom.

1310.

a Genebrard.Chron: lib. 4.

b La mer des Histories, according to the French Version.

c Ib. 2. Vol. 6. Page, Chap. 12.

d Ibid Vol. 1. Page 4. Chap. 1.

An. Dom.

1312.

CXLV. BRITO (so called either by his *Name*, or by his *Nation*,) a *Frior Minorite* of those days, is mentioned with some honour by (e) *Lira*, to have written before him an *Exposition* of S. *Ferom's Prologues* upon the *Bible*; which was heretofore wont to be printed, and joyn'd to the *Ordinary Gloss*, though the latter *Editions* have now left it out,) wherein he followed the same *Doctrine* that S. *Ferom* did, (f) defending the *Scriptures* against those Men "that brought in any *Apocryphal Book*, and made it *Hagiographical*. Again in his *Prologue* upon *Tobit*, he correcteth the (g) word that was miswritten there, "be-cause that (h) *This Book was not Canonical*, nor any "else besides, which was not in *Saint Ferom's Number*. In his *Prologue* upon *Judith* he produceth, and commendeth the (i) words of *P. Comestor*, before

e Lira 2. in Postil. Prol. Omissis Prologis, d Principio Genesios incipiam — quia nunc alius frater Brito, de ordine nostro, Prologos Bibl. valde sufficienter exposuit, quod opus habetur communiter.

f Brito. Prol. in Jos. & ad Prol. Gal. *Hic defendit S. Scripturam contra illos, qui inducunt APOCRYPHA pro HAGIOGRAPHIS.*

g Idem Praef. in Tob. verb. *Hagiographa*.

Sed alia litera habet *Apocrypha quod melius est*. b Ibid. *Quia Hieronymus, numeratis Libris CANONICIS inter quos ISTE NON EST, insert, Quicquid extra hos est, inter APOCRYPHA computatur.* i Vide Num. 73, sup. de *vitio Scriptoris*.

cited

<sup>a</sup> Id. ad Prol. in Lib. *Mac.* cited And in his *Prologue* upon the *Maccabees*, he re-  
 quod *Libri Maccab.* quireth it to be (a) especially noted, "That these Books are  
 NON SUNT DE " *not in the Canon of Scripture*, though they be publick-  
 CANONE ; leguntur " *ly read by the Constitution of the Roman Church.*  
*tamen in Ecclesiis per*  
*Constitutionem Roma-*  
*ne Ecclesiæ.*

**CXLVI.** But the Commentaries of **NICHOLAS**  
**An. Dom.** **LIRA** upon the *whole Bible* were at this time in the  
 greatest vogue and credit of all other. (b) *Trithemius*

**1320.**

<sup>b</sup> *Trithem. de Scrip-*  
*tor.*

<sup>c</sup> *Epigraphium Lira-*  
*ni. cui veteris per-*  
*humana dabat Bra-*  
*bantia Liræ cogno-*  
*men: Lira nam sicut*  
*urbis satus.*

<sup>d</sup> *Canus Loc. l. 2.c.*  
 10. & 11. Arg. 3.

<sup>e</sup> *Perer. in Dan. l. 16.*

<sup>f</sup> *Serar. Prolog. in*

*Tob. & Judith.*

<sup>g</sup> *Leand. de S. Mar-*  
*tino p̄f. citat.*

*Liranus à communi*

*Ecclesiae nostræ Cho-*

*diernæ scilicet Pon-*

*tificiæ, Tridentino*

*Concilio recentio-*

*ris) Sensu discedit*

*in Libris Canoniciis*

*recessendis.*

<sup>h</sup> *Liran p̄f. in*

*Libr. Tobiae. post-*

*quam auxiliante Deo*

*scripti super Libros*

*S. Scripture C.A.*

*NONICOS, incipi-*

*endo à principio Ge-*

*neses, & proceden-*

*do n̄que ad finem Apocalypses; de ejusdem confusus auxilio super ALIOS intendo scribere*

*QUI NON SUNT*

*DE CANONE, scilicet, Sap. Ecclesiasticus, Judith, Tobit, & Maccabœorum i Ibid.*

*Veritas Scripta in*

*Libris Canoniciis prior est tempore, & dignitate, quam ad omnia, quam sit illa quæ scribitur in Non*

*Canoniciis. k Ibid. Libri, qui non sunt de Canone, recepti sunt ab Ecclesia, ut ad Morum informationem*

*in Eâ lezantur, tamen Eorum auctoritas ad probandum ea, quæ in contentione veniunt, minus idonea*

*reputatur, ut dicit Hieronymus; propter quod sunt minoris efficacie, quam Libri Canonici.*

*Mens*

“ Mens *Instruction in manners*, not for any establishment of their *Faith*; whereas<sup>a</sup> the other be the prime pturæ, qui CANONI-  
“ Principles of our Religion, and contain nothing in CInuncupantur, tantæ  
“ them, but what is firmly and indiscussively True. junt auctoritatis, quod  
To this discourse he referreth again in his *Preface* be- quicquid ibi conti-  
“ fore the Book of *Wisdom*. And beginning to write up- netur, VERUM tine-  
“ on *Ezra*, he<sup>b</sup> expresseth himself yet more clearly, tur FIRMITER, &  
“ and passeth by the Histories of *Tobit*, *Judith*, and INDISCUSSE Nam  
“ the *Maccabees*, because they be not in the *Canon of* sicut in Scripturis  
“ Scripture either with the *Jews*, or with the **CHRISTIANS**; then which nothing can be said more fully Philosophicis veritatis  
against the *Common evasion* of our *Trent-Canonists*. cognoscitur per reduc-  
tionem ad PRIMA  
PRINCIPIA PER SE  
NOTA, sic in Scripturis & Catholicis Do-  
ctoribus traditis veri-  
tas cognoscitur quan-  
tum ad ea que sunt FIDE tenenda per reductionem ad Scripturas S. Scripturæ CANONICAS, que  
sunt habitæ à REVELATIONE DIVINA, cui nullo modo falsum potest subesse b in 1. Ezra cap.  
1. Libros autem Tobiæ, Judith, & Maccab. licet sint historiales, tamen intendo eas ad præsens  
pertransire, quia non sunt de CANONE apud Judeos, nec apud CHRISTIANOS. Imò de ipsis dicit  
Hieronymus, quod inter APOCRYPHA computantur.

CXLVII. In England at this time lived WILLIAM *Anno Dom.* 1330.  
OCCHAM, the Disciple of SCOTUS, and a Student  
of Merton Colledge in Oxford, much magnified by all  
Men, and accompted the most <sup>c</sup> *Profound and Learned Doctour* of his Age. Who in his *Dialogues*, <sup>d</sup> “ ac-  
“ knowledging that *Reverence and Honour* to be *due*  
“ only to the *Divine Writers of Scripture*, whereby  
“ we believe them to have been *free from all error*,  
subscribeth to the *Doctrine of St. Jerom* in his *Pro-  
logues*, and of *St. Gregory* in his *Morals*, “ that neither  
“ *Judith*, nor *Tobit*, nor the *Maccabees*, nor *Wisdom*, nor  
“ *Ecclesiasticus* are to be received into any such *height*  
“ of honour; for that the *Church* doth not *number them*  
“ among the *Canonical Scriptures*. And afterwards  
he<sup>e</sup> leaveth them (as *Hugo* and *Ricardus* of *S. Victor's* did) “ to be ranged among the *Expositions of Bishops*  
“ and other *Doctors of the Church*.

recipiendi ad confirmandum *ALIQUID IN FIDE*. Dicit enim Hieronymus, sicut & Gregorius; *Jud.*  
*Tob.* & *Maccab.* libros legit quidem Ecclesia sed inter *Canonicas Scripturas* non recipit. e Ibid. Sed  
& *Expositiones Episcoporum*, & *Aliorum qui fuerunt post Scriptores Canonicarum Scripturarum non*  
*sunt majoris auctoritatis quam Libri predicti.*

*An. Dom. 1340.* CXLVIII. HERVÆUS NATALIS BRITO, (of b Herv. Natal. Brito Little Brittanie in France) the General of the Preach- in Ep. S. Pauli, ing Order at that time, was another, “Who b be- (Comment. Oper. Anselmi inserto.) ad “ lieved no Scriptures to be truly Canonical, or of Di- Roin. 3. 1. Nos cre- “ vine Authority, as pertaining to the first Testament,) dimus Veras esse “ but those which the Hebrews, (to whom the Ora- SCRIPTURAS, quas JUDÆI tradiderunt “ cles of God were committed) have delivered unto nobis; & à nulla “ us. alia gente Libros DI- VINAÆ Auctorita- TIS recipimus.

*Anno Dom.*

1350.

CXLIX. The rest of the Schoolmen who likewise wrote their *Commentaries* upon the *Scriptures*, make no professed, or particular discourse, concerning *this Matter*. But we have no reason, (and none can be brought,) to think, they were of any other judgment herein then *their fellows*.

## CHAP. XVI.

### *The Testimonies of the Ecclesiasticall Writers in the Fifteenth Century.*

*Anno Dom.* CL.

1400.

**I**N the beginning of this *Century*, THOMAS Surnamed ANGLICUS, (being born and brought up in the *Church of England*,) was numbred among the *Divines* of his own time,

for a man so grave and sound in his judgment, and of such an excellent spirit, that in latter Ages <sup>a</sup> he hath been taken to be the ANGELICAL Doctor, that is, *commentaria in Thomas Aquinas* himself, upon whom his followers *Apoc. &c. ascripta* bestowed that Title. In his *Commentaries* upon the *tributum* *effet Angelici cognomen, & magna effet inter Anglicum & Angelicum vocis similitudo; paulatim effectum est, ut per incuriam & errorem Thomae Angli scripta, Thomae Angelici titulo notarenter.*

*Revelations*

<sup>a</sup> *Sixt. Senens. Bibl.*

*lib. 4. Thoma Angli-*

*ci commentaria in*

*Apoc. &c. ascripta*

*fuere D. Thomae; cui*

*cum honoris causa*

*Revelations* he <sup>b</sup> numbreth the Books of the *Old Te-* <sup>b</sup> *Thomas Angl.*  
*stament* (as others had done before him,) to be **XXIV**, <sup>Apoc. Libri V. 7.</sup>  
 " if the Book of *Ruth* be reckoned apart from the <sup>sunt XXIV, si Ruth</sup>  
 " *Judges*, and the *Lamentations* from *Jeremie*; but <sup>non computetur cum</sup>  
 " otherwise, if they be compted together, he makes the <sup>Libro Judicum, sed</sup>  
 " wholenumber to be but **XXII**. <sup>per se, nec Threni</sup>  
<sup>cum Libro Jeremie.</sup>  
<sup>Si enim cum illis com-</sup>  
<sup>putentur, non sunt nisi</sup>

**XXII.** *sicut dicit B. Hieronymus in Prologo super Libros Regum.*

**CLI.** About thee same time, lived in *England* **Anno Dom.**  
**THOMAS** of *WALDEN*, the *Provincial* of the *Car-*  
*melites*, and a *Writer* of very great reputation, not **1420.**  
 long after the *Council* held at *Constance*. For his Books <sup>a</sup> *Brive Apost. Martini V. Tom. 3. Thom. Wald. de Sacramen-*  
 were <sup>a</sup> approved by *Pope Martin* the Fifth, and al-  
 ledged <sup>b</sup> with high commendations in the *Council* of  
*Basil*; which maketh *his Testimony* to be the less sub-  
 ject to *Exception*; " When in the same Books <sup>c</sup> he ac-  
 " knowlegeth *no more* then *Two and Twenty Volumes*  
 " of *Divine Scripture* to be of *Canonical Authority* con-  
 formable to *S. Jerome* in his *Prologue*, that was placed be-  
 fore all their Bibles.

*tate CANONICA, secundum quod recitat super Lib. Regum Prologo Galeato Hieron.*

**CLII.** There was at this time in *Spain*, a <sup>d</sup> *Jew* of **Anno Dom.**  
 great Nobility and Learning, converted to *Christian*  
*Religion*; who for his excellent worth both in piety, **1430.**  
 knowledge and probity, was first made *Bishop* there <sup>d</sup> *Jo. Mariana de Re-*  
 of *Carthagena*, and afterwards of *Burgos*, from whence <sup>bus Hisp.lib. 19. c.8.</sup>  
 he had his *Name* of **PAULUS BURGENSIS**. This <sup>----Paulus Burgensis,</sup>  
*Bishops Notes* <sup>e</sup> upon the *Bible* are printed together <sup>Judeus Christianus</sup>  
 with the *Ordinary Gloss*, and the *Commentaries* of *Lira*, <sup>fattus Libros edidit</sup>  
 whom though he made it his business there in many <sup>mirandos; erat enim</sup>  
 places to <sup>f</sup> contradict; yet finding fault <sup>ingenio facili, copio-</sup>  
 with other <sup>so, perspicaci, & Divi-</sup>  
 matters, he blames him not at all in *this*, that <sup>narum literarum cogni-</sup>  
<sup>tione praestans. Pri-</sup>  
<sup>mo Carthag. posled E-</sup>  
<sup>piscopus Burgensis cre-</sup>

*atus est. Id probitatis, eruditionisque præmium fuit, &c. e S. Biblia cum Glossa ordinaria, Com-*  
*ment. Lirani, & Additionibus Pauli Burgensis, &c. f ut patet in eisd. Additionibus. e Lud.*  
*Carvajala de Restituta Theologia. Neque minorem admirationem mihi præbet Burgensis, qui cum*  
*multa minutiora sapè notet in Nicolao Lirano, hic tamen M U T U S est, quām invenisset justam in-*  
*verbendi occasionem, &c.*

concern'd the *distinction* (so often insisted on by *Lira*) between the *Canonical* and the *Apocryphal Books of Scripture*; as certainly he would have done, if there had been no such *distinction* then received in the *Church*. But he was so far from it, that in <sup>a</sup> divers of his Notes he keepeth up the *same distinction* himself, *ubi dicitur, Ne bino-* <sup>b</sup> *and rejecteth those Books from the Canon, which rem Dei mi transfe-* <sup>c</sup> *ram ad hominem, &c.* *non est tenendum tan-* <sup>d</sup> *quam Authenticum, manded to be received, and made of equal Authority* *& in Scriptura CA-* <sup>e</sup> *NONICA conten-* *or veneration with it.*

*tum. Non enim habetur ab Hebrais de isto Libro nisi tantum usque ad decimum cap. inclusivè. Item, in c. 7. Quod in hoc Libro continetur post decimum caput, non est de Libris Canonicis nec recipitur ab Hebrais.*

*An. Dom.* CLIII. And now we are come to the time of the 1439. pretended COUNCEL at FLORENCE; where *b* *Becan. Man. Con-* <sup>b</sup> *Becanus the Jesuite imagined, "that he saw Pope* *trov.lib. 1. cap. 1. p. 1. " Gelasius (almost a thousand years after he was dead,) c Canus Loc. 1. 2. c. 1. " Sect. Ad Tertium " reaching forth the Trent Canon (more then a hundred Concilium Carthagi- " years before it was born,) to Pope Eugenius the Fourth. niense, Florentinum, & Tridentinum bos And which is the only Council, that <sup>c</sup> *Canus, and ma-* *Libros tanquam sacros ny others (for Cardinal d Bellarmine speaks but faintly Ecclesie tradiderunt.* <sup>d</sup> *Bellarm. de verbo of it) have to bring against us, between Trent and Del. l. 1. c. & c. 10. Carthage, for the space of Eleven hundred and forty years* <sup>d</sup> *Sect. Primum. Alii together. For the better discovering of whose vanity* <sup>e</sup> *verò plurimi passim* <sup>e</sup> *citant Concilium Flo-* <sup>f</sup> *rentinum, in institu-* <sup>f</sup> *be amiss to look into the true Story of this pretended* <sup>g</sup> *tione Armeniorum.* *Council of Florence, and briefly to set it forth.**

*The Brief History of the Counc. of Floren.* CLIV. In the Eighteenth year of this Century the a Concil. Const. Sess. Council of Constance ended. Wherein, (after the Latin 4. Sancitum est, Gene- rale Concilio quem alibet, cuiuscunq; status sunder into divers Factions, by the opposition and vel dignitatis, eti- schism of sundry Popes, that had set themselves up ambi Papalis, existat, teneri obediens in his one against another,) a Decree was made, That all que pertinent ad fi- " persons, of what state or dignity soever they were, (though dem, extirpationem " it were the Papal dignity it self,) ought to be subject Schismatis, & Refor- mationem Ecclesie. " unto a General Council, and to obey it in all things, that

“ that concerned either Matter of Faith, or Extirpation  
 “ of Schisme, or Reformation of the Church. Three, who  
 pretended to be all Popes of Rome at once, being there  
 deposed, Martin the V<sup>th</sup> was by that Council surro-  
 gated, and taken into their place. There was another <sup>a</sup> Sess. 19. Primum à  
 Decree likewise made for the more frequent holding fine hujus Concilii in  
 of such General Councils, in time to come, “ One to quinquennium, Se-  
 begin five years after this Council of Constance was cundum à fine illius  
 ended, a Second at the end of seven years follow- in Septennium; &  
 ing, and afterwards every tenth year besides. Ac- deinceps in Decenni-  
 cording to which decree, the <sup>b</sup> City of Pavia, in the um perpetuo celebren-  
 Dutchy of Milain, was by the new Pope, with the tur.  
 approbation of the Emperour Sigismund, appointed for <sup>b</sup> Sess. 44. Civitas  
 the place where the next Council should be held. Papiensis Deputata  
 And there at the term allotted it began; but after est pro proximè futu-  
 a while, upon certain Reasons, it was removed to ro Concilio.  
 Siena; and a Decree was there made for the celebra- <sup>c</sup> Tomi Concilio-  
 tion of the next appointed Council, at the end of Se- rum. Et Julianus  
 ven years following, to be kept in the City of Basil: Cardinalis. Epist. ad  
 To which purpose they caused a Solemn Instrument, Eugen. 4. Inter O-  
 with the consent of all Parties, to be drawn up in <sup>d</sup> Id. Julian. Epist.  
 writing, and signed. What else was done at Pavia <sup>est Papiense vel Se-</sup>  
 or Siena, we have no Acts extant to testifie. But that <sup>ad Eugen. Dicebant,</sup>  
 as soon as the Council was met at Basil, they began to speak of Reformation, and said, <sup>qui Scandalizati sunt</sup> <sup>d</sup> that at the Council of <sup>deformitate cleri; Fu-</sup>  
 Siena they were all deluded. Eugenius the IV<sup>th</sup> was now <sup>imus DELUSI in</sup> Pope, and Julian the Cardinal was his Deputy at Basil. <sup>CONCILIO SENEN-</sup>  
 But hearing from thence, that they all talked of Re- <sup>e</sup> Georg. Phranza in.  
 formation, and being terrified with the Example, that <sup>Chron. lib. 2. c. 13.</sup>  
 the Council of Constance had lately before given of it, <sup>&c. Ea tempestate</sup>  
 he sent forth his Bull, and went about to dissolve this <sup>Germani erant Basileæ congregati dissi-</sup>  
 Council of Basil, before it was well begun. On the other <sup>entes sententiis contra</sup>  
 side, they that were met, openly resisted the Bull, <sup>tria Eugenium Pontificem, quem repro-</sup>  
 and denied that the Pope had any such Authority over <sup>bantes crearunt Pontificem nomine Felici-</sup>  
 the Council; urging the Decree made at Constance, that <sup>cem, virum inter ipsos spectata in primis</sup>  
 the Council rather had Authority over him; <sup>e and</sup> <sup>there- probitatis.</sup>

thereupon when he grew *Refractory* against them, and would not *revoke* his *Bull*, they *deposed* him, and substituted *Amadeus*, the Duke of *Savoy*, in his room, by the name of *FELIX* the *Vth*. So, there were *Two Popes* together again at once.

CLV. In the mean while, the *Empire of the East* lay a bleeding, and the *Greeks* being not able to resist the greatness of the *Turkish Forces*, then brought against them, they began to seek for help and relief from these *Western Parts*. *Eugenius* being desirous to free himself from the opposition and troubles, that the *Council* at *Basil* had brought upon him, and supposing that the present distress, whereinto the *Eastern Empire* was now fallen, would be a fair occasion to bring the *Greek Church* under his own *Papal Dominion*.

*b Ibid. Pontifex* *igitur* *nior*, *b inviteth* \* the *Emperour* to come into *Italy*, and to bring his *Greek Bishops* with him to a *Council* there, that should be call'd, and held at *Ferrara*; where, if an *Union* might be first made between the *Latin Church*, and *Theirs*, he promis'd them *large assistance* against the *Turks*, from all parts of these *Western Dominions*, and the *Empire of Germany*. The *Council* of *Basil* likewise <sup>a</sup> invited them to come thither, that there might be an *Agreement* made in all matters of

*a Sabellic. Ennead.*  
*10. lib. 3. Fuerat id*  
*negotium per Legatos*  
*motum, Martino adhuc*  
*sedente. Tentavit Basilei-*  
*ense Consilium Palaeo-*  
*logum magnis sollici-*  
*tationibus pellectum ad*  
*Se trahere, ut Res Ba-*  
*sileae inchoata majoris*

*effet ponderis; parataeque fuerant Naves in Narbonensi Gallia apud Massiliam, quæ cum ex Gra-*  
*cia deportarent. b Item, Antonin. Sum. Hist. Tit. 22. cap. 11. Congregati Basileæ, post disso-*  
*lutionem & irritationem factam Concilii per Eugenium non desistebant a prosecutione inepti, sed*  
*sollicitè invitabant Græcos Basileam ad Concilium id accedere. Ibid. Prævaluit tamen autoritas*  
*Eugenii cum suasionibus plurimorum, ut ad præsentiam suam se conferrent.*

then

then the other, which was further off, excused himself to the messengers that were sent from the *Council* at *Basil*; and came to *Venice*, <sup>c</sup> He and his Brother with him, besides the *Patriarch* of *Constantinople*, together with many other *Bishops*, and a *Train* of five *Hundred* followers. At *Venice* a they were honorably received; and from thence conveyed to *Ferrara*, whether the *Pope* had Summoned his *New Council*, and was there ready to entertain their *Com-*  
*ing*.

**CLVI.** At the *Council* in *Ferrara* they had *XVI Sessions*; and at *FLORENCE* (to which place, by reason of the Pestilence in *Ferrara*, they were forced to remove) they had *IX*. In all these *Sessions* little or nothing else was done, but that they spent the whole time in disputing with the *Greek Bishops* about “*the Addition of FILIOQUE to the CREED*, and “*the Father and the SONNE*; wherein nevertheless not any thing was as yet concluded. In the mean while the *Greeks* were in great peril at home, to be over-run and utterly spoiled by the *Turks*, who in the absence of the *Emperour*, bad <sup>b</sup> taken a Resolution to besiege the *City of Constantinople*, being then already in great distress, and altogether unable to resist them, without speedy and present succour. Whereupon <sup>c</sup> Letters were sent to *Florence*, <sup>d</sup> to inform the *Emperour* in what *extream danger* they stood, and to press him unto a timely *union* with the *Pope* and the *Latin Church*, from whom they expected *help*, upon any terms. After all the former alterations therefore about the *SYMBOLE*, and the *PROCESSION*,

<sup>c</sup> Ibid. *Imperator & frater ejus, cum Patriarchâ, Episcopis, & magno comitatu numero quingentorum Constantinopolis mōventes, Venetias applicuere.*

<sup>a</sup> *Sabellic. loco cit. Forscarus princeps eum honorificentissime exceptit. Ex Venetiis Imperator Ferraram processit, quō Pontifex ex Bononia se contulerat.*

<sup>b</sup> *Phranza loca citat. Amurathes misis Copiis Constantinopolin oppugnare constituit.*

<sup>c</sup> *Scripta Gregor. Scholarii inter Acta Synod. Flor.*

<sup>d</sup> *Phranza, ubi supra. Mittunt Procc-*

*res in Italiam, qui Imperatori indicium faciant, quam ancipites cogitationes, & fluctus curarum ingentes erant Constantinopolis; quodque nulla alia salitis via supererat, quam ut ex unione factâ cum Latinis, auxilia, ab eis mittarentur. Si enim non adesset adventitium subsidium (drev. tñs Σεαρεισ ουμαχιας) ne primum quidem Hostis impetum ferre potuerunt.*

at

\* Conc. Flor. Sess. at length there was upon the sudden, \* an abrupt  
 25. Tunc Rutenus *Agreement* a made in the *Council*, concerning those  
 & Mytelenensis ac- Two Points, whereof they had so long disputed, and  
 ccessere ad Pontificem, dixeruntque Ei ; En Two more besides, which were the Two Points of Pur-  
 S renissimus Imperator gatory, and the Primacy b of the *Pope of Rome*. And  
 condescendit ad om- these were the Heads whereof that sudden union con-  
 nia, quaecunque tua fisted, though \* some of the Greek Bishops made their  
 Beatiudo postulavit, Protestations there against it, and it lasted not long.  
 & nos omnes fecimus quicquid voluisti : NULLAQUE ALIA But concerning the *Canon of Scripture* there was not a  
 de CAUSA reluctari word spoken.  
 noluimus, nisi ut Res

quān CITTISIME a: solvatur : & si quid erat Nobis dicendum, prætermissimus, quia Triremes Venetæ CITO sunt solutæ. a Literæ Unionis ab Eugenio promulgatae, in Conc. Flor. b Viz. Juxta Canones dicta Sanctorum & Sacram Scripturam & non aliter. Vide Conc. Flor. Sess. 25. versus finein. \* Marc. Ephesius.

CLVII. The c *Archbishop of Florence*, who was present at this *Council*, reciteth the *Popes Letters* to the same purpose ; and of the *Union* there made, we are no otherwise inform'd. Some other *Disputations* and *Differences* had pass'd there between them ; but in the end, upon condition that the *Greek Church* would acknowledge, first their *Patriarch of Constanti-  
 nople to be inferiour to the Pope of Rome* ; then, that there was a *Purgatory after this life* ; (neither of which they will yet acknowledge to this day,) and lastly, That the *Holy Ghost proceeded from the Father, and the Son* (which they never absolutely denied,) the *Pope* was contented to make this further *Accord* with them, That they should without his offence be permitted, To celebrate the *Eucharist in leavened Bread* ; to *Baptize* after their own accustomed matter ; to let their *Priests live in lawful Matrimony* ; to let their *Beards grow* ; and to give the *Communion unto all persons in BOTH kinds* ; together with many other things besides.

Fili & Spiritus Sancti, Amen. Item quod Ordinati in Sacris utantur Matrimonio contracto ante susceptio-  
 nem ipsorum ordinum Sacrorum. Item, quod nutrit Barbam. Item, quia dent Sacramentum Eucha-  
 risticæ SUB UTRAQUE SPECIE Omnibus, & Multa Alia.

CLVIII. While these matters were in doing, there <sup>a</sup> came certain Legates to the *Council* from the *Patriarch of ARMENIA*, and having saluted both the <sup>a</sup> Narratio Actis Synodi Florentinae inserta.

Pope and the *Emperour*, (for in this order they are placed in the *Acta* of this *Synod*,) they said; that *their Church* agreed with the *Church Catholick*, and that they would be willing to observe the *Decree of the Council*; for which they were very much commended; and when this was done, *they and the Greeks* together departed from *Florence*. Among the *Acta* of the *Synod*, there is an **INSTRUCTION** to the *ARMENIANS*, given them under the Name and Authority of *Pope Eugenius*, and prescribing them the **SEVEN SACRAMENTS** according to the *Rites* of the *Roman Church*, with some *other things* thereunto annexed.

This **INSTRUCTION** is <sup>\*</sup> Dated in the Year M, <sup>\* Decretum Eugenii Papae 4. fine Instruc-  
tio pro Armenis post Concil. Florent.</sup> **CCCC, XXXIX. X Kalend. of December.** But the <sup>b</sup> *Greeks* and the *Armenians* with them, were gone from *Florence*, *Five Moneths* before; for they made <sup>c</sup> an *end*, and departed in the *Moneth of July*. Which so much poseth the *Author*, <sup>d</sup> who collected the *Sessiones* of this *Council* into a short *Summary*, that he knoweth not how to reconcile the *one* to the *other*, but by saying, That either the *Greeks* and the *Armenians* tarried longer (contrary to what he had said before,) or that the *Synod* continued longer after they were gone, (whereof there are no *Acta* to be seen,) or at least, that some *other Synod* was held at *Florence*, (when *this* was ended) in the *Moneth of December*, at what time the *Decree of the Pope* is dated. Wherein *Euge-*

*conciliatio, &c. d Apud Surium & Binium in ultim. edit. Conciliorum. Post subscriptiones (et discessioneum Graec. una cum Armenis) extat sub finem Epistola quedam Eugenii Papae de unione Armenorum et Graecorum cum Latinis in ita, quaque hoc eodem Anno Mensi Decembri in quadam publica Sessione Synodali Florentiae data & scripta habetur. unde necessario colligitur, aut Graecos & Armenos buc usque Florentiae, permansisse; vel, quod probabilius est, eandem Synodum, post Graecorum & Armenorum, aliquor Sessionibus, (quarum Acta nulla extant,) continuatam; vel saltem aliam quendam, ab hac Oecumenica Synodo diversam, eodem Anno 1439. 10 Calend. Decem. (quo die scripta habetur predicta Eugenii Synodica Epistola, celebratam fuisse.*

nius (if his Decree be not rather counterfeit,) whatsoever he was pleas'd to say and to command besides, saith never a word, all the while, concerning the Canonical Books of Scripture, or in what number, one or other, they are to be received.

CLIX. In the large Tomes, and Editions of the Councils, which *Crab*, *Surius*, *Nicolinus*, the *Vatican*, and *Binus*, have set forth, there are in this Decree of

<sup>a</sup> Petrus *Crab* in *prima sua Editione Plusquam Quingentas Bibliothecas perlustra-* <sup>b</sup> *Ca-*  
*regio-* <sup>c</sup> *Epitomes of the Councils* given us *Nine or Ten*; nor did all <sup>a</sup> the *Libraries*, whereinto they could make search by themselves, or others, afford them any more: only <sup>b</sup> *Caranza*, and out of him *Longus Coriolanus* have in their *nes*.

<sup>b</sup> A Dominican Fri-  
er, and *Q. Maries* Confessor in Eng-  
land, after she was Married to K. Philip of Spain.

<sup>c</sup> *Ubi habetur. Sep-*  
*timo, decretum unio-*  
*nis cum Gracis, &c.* *in decreto Eugenii de Instru-*  
*tione Ar-*  
*minorum.* <sup>d</sup> *Books that pertain both to the Old and New Testament,*

<sup>e</sup> *Sum. Caranzae in decret. 7. Conc. Flo-*  
*rent. unum atque eundem Deum V. & N. Test. profitemur.* <sup>f</sup> *Catalogue is there likewise given us with all*  
*the Six Apocryphal and debated Books in it, besides the*  
*Canonical, and all said to be written by the Holy Men*  
*Eodem Spiritu inspi-*  
*rante Sancti Dei ho-*  
*mines loquuntur sunt.* <sup>g</sup> *of God, as they were inspired by the Holy Ghost; and*  
*every one of them to be received by the Church.*

*Quorum Libros suscipit & veneratur Ecclesia qui Titulis sequentibus continentur Gen. Exod. &c. & textur Catalogus laxior, qualis ab Augustino & Consilio Carthag. tertio allatus fuit.*

<sup>e</sup> *Canus in loc. The-*  
*ol. ubi supra.*

<sup>f</sup> *Becanus in Manu-*  
*al. Contr. ubi supra.*

<sup>g</sup> *Sixt. Senen. lib. 8.*

*hær. 11. Alph. à Ca-*

*strocont. hær. 1. 1. c. 2.*

*Andrad. def. Fidei.*

*Trid. 1. 3. Harlem. in*

*Catal. libr. Canonici.*

*& multi alii.*

CLX. *And this (forsooth) is the Canon of the Oecu-*

*menical Council of Florence, that* <sup>e</sup> *Canus* and <sup>f</sup> *Beca-*

*nus, and* <sup>g</sup> *many others bring against us. For from*

*Caranza they had it, and from no body else; who it*

*is most likely, had it from some Impostor or other,*

*that made this Decree of his own head, when there*

*was no Copy of the Council to be found, that had the*

*like. Though if it were true, all this that* *Caranza ad-*

*ded*

ded to it ; yet in the same sense that St. *Austin*, and the *Council of Carthage* were interpreted before, may these words of the *Epitome* be taken here. But in *Epitomes of Councils* there ought not to be more, than is in the great and *vast Volumes* of the *Councils* themselves, where no such thing is to be seen in all the *several Editions* that have been printed of them. And as for the *Council of Florence* it self, the *Story* of it (which we have briefly and truly represented) hath made it manifest, that it cannot be rightly accounted to be a *General* or an *Oecumenical Council*, were it but in respect of the *Latin Churches* alone ; whereof a *great part* remained at *Basil*, and acknowledged not either *Eugenius* or his *Council* at *Florence*. Indeed they were called thither, but when <sup>a</sup> *none* of them came, and the *Greeks* began to be troubled at it, the *Pope* said, that where “*He and the Emperour of the East*, “(without any notice taken of the *Western Emperour*) “*with his Patriarch were met together*, there needed no “*more to make a General Council, for all Christen-* “*dome met in Them* ; and no man believed otherwise. But who can here believe the *Pope* ? especially, when the *Council at Basil* <sup>b</sup> condemn’d that at *Florence*, for a *Schismatical Synagogue*, (as that at *Florence did It*) and with worse terms than those. But whatsoever either of these *Two Synods* did, or whatever it was that *Pope Eugenius* decreed, certain it is, that neither the *Greek*, nor the *Latin Church* (before the *Synod at Trent*) ever observed any such *Decree*, or received all the *Books of Scripture* that *Caranza* reciteth, as *equally*,

<sup>a</sup> *Acta in Concil. Florent. Proximè ante Seſſ. I. Praefitutum quatuor Mensum dilapsum est tempus, & nec Basileæ quisquam nec aliquis alius Italus venit. Cumque à nobis aliud fieri non posset, res ipsa cogebat celebrari Synodum ad disputandum, absentibus etiam iis qui Synodo interesse debebant. Aribat enim Pontifex, ubi Ego sum cum Imperatore & Patriarcha, ibi Christianorum omnium Synodus esse creditur.*

<sup>b</sup> *Jac. Meyerus in Annalib. Flandr. lib. 16. Basileense & Florentinum adiō nihil concordiae habebant, ut utrumque alterum Schismaticum, Synagogamque Satana nominaret.*

<sup>a</sup> Chalcondilus l. 6. strictly and properly Canonical. For the *Latins* (those *Græci domum reversi non amplius his que in Italia acta fuerant, and after,*) made no more accompt of any such Decree (if any such were,) then the *Greeks* did of the pretended *Union*; who <sup>a</sup> as soon as they were return'd, and got home to *Constantinople*, would stand to nothing, that their own sudden fear, and the *Popes persuasions*, had, for the time, brought them to in *Italy*.

*Anno Dom.*

1445.

CLXI. Among the *Latins* in this Age, that notwithstanding this pretended *Papal Decree* at the Council of *Florence*, were of no such mind, as they that follow the Council of *Trent* are now, first of all We have **ANTONINUS**; who knew, far better than *Caranza* did, what was done at *Florence*; where

<sup>b</sup> S. Antoninus in he was <sup>b</sup> present at divers of the Disputations there Sum. Hist. Tit. 22. c. 11. Sect. 1.

held between the *Greeks* and the *Latins*, and being afterwards made Archbishop of the same *Place*, was not long since *Sainted* by Pope *Adrian the Sixth*; which will make his *Testimony* the less lyable to their Exceptions that have so great an *Estimation* of him. And that He denieth those *Six Books* now debated to be any parts of the *Sacred and Canonical Scripture*,

<sup>c</sup> *Franciscus Picus*, and <sup>d</sup> *Melchior Canus* are both forced to confess. For otherwhiles in particular he denieth <sup>e</sup> Some of them the Honour and Authority that the *Canonical Scriptures* have; and otherwhiles in general he denieth <sup>f</sup> as much to them *all*; acknowledging no more than **XXII Books of the Old Testament** to be *Authentick*, not onely by the *Accompt* of the *inficiatur.*

<sup>c</sup> Joh. Fran. Picus de fide & ordine cre- dendi Theor.

<sup>d</sup> *Canus* loc. Theol. lib. 2. cap. 10 & 11.

<sup>Arg. 3.</sup> *Antoninus ali- os sex Libros Sacros (sive Canonicos) esse inficiatur.*

<sup>e</sup> S. Antonin. Sum. hist. part. 1. Tit. 3. c. 4.

Impr. Lugd. *Qui Liber (Ecclesiastici) quamvis plenus sit morali Sapientia, & ideo ab Ecclesia re- ceptus ad LEGENDUM, non tamen AUTHENTICUS est ad PROBANDUM ea que veniant in Con- tentionem FIDEI.* f Ibid. c. 6. Sect. 12. *Et sic in totum XXII ponunt Hebrei Libros Authenticos. Apocrypha appellant Librum Sapientie, Ecclesiasticum; Tob. Jud. & Maccab. Ecclesia tamen etiam APOCRYPHA recipit ut vera, utilia, & moralia, et si in contentione Eorum quæ sunt FIDEI non urgentia ad argendum.*

Church;

Church; for proof whereof <sup>a</sup> he produceth both *St. Jeroms Prologue*, which was then generally received, and the Testimonies as well of *Thomas Aquinas*, as of *Nicolas Lira*, who were then likewise in great account among them: and concludeth, That those Books, which are called *Apocryphal* may peradventure have the like Authority, that the Writings of other holy Doctors have, which be approved in the Church: But more than this he doth not attribute to them.

*Scripturarum, sed appellant Apocrypha,) faciunt de aliis Quinque Libris, scilicet, Sap. Eccl. Jud. Tob. & Maccab. qui in duos Libros distinctius est; unde & de his Quinque Libris dicit Hieronymus in Prol. super Judith, quod Autoritas eorum ad roboranda illa, que in contentiōnem veniunt, minus idonea judicatur.--- Et idem etiam dicit Thomas 2a. 2a. & Nicolaus Lira super Tob. Scilicet quod isti non sunt tanta Autoritatis, quod ex dictis eorum possit efficaciter argumentari, in his que sunt FIDEI, sicut ex aliis Libris S. Scripturæ. unde forte habent Autoritatem talim, qualem habent DICTA S. DOCTORUM approbata ab Ecclesia.*

**CLXII.** Contemporary to *Antoninus* was **ALPHONSUS TOSTATUS**, the Bishop of *Avila* in *Spain*, and the most Learned Person of all others that lived in this Age; so admired for his industry, and knowledge in all Sciences, but especially in the *Scriptures*, that since his time no man ever had a greater Elogie than He, being usually stiled <sup>b</sup> *The Wonder and Astonishment of the World*. The Testimony of this Great Author is yielded to us both by <sup>c</sup> *Canus* and <sup>d</sup> *Serarius*; But because there is none that setteth forth *our Doctrine* in this Controversie more fully than he doth, we desire that he may be heard at large. For in divers places of his Commentaries he rejecteth the *Six debated Books* from being either *Authentick* or *Canonical Scripture*, or sufficient to prove any Article of our *Faith*; <sup>e</sup> acknowledging that the *Church* in his time did not command them to be regularly received; nor condemn any man of *Disobedientis est, quod computentur Omnes Libri, quotquot Ecclesia legit & suspicit, ejusunque Ordinis vel Canonis sint*— *Quæst. 2. Alii sunt Libri, qui licet ab Ecclesia teneantur, Canone tamen non ponuntur, quia non exhibet illis Ecclesia hanc fidem; nec jubet illos REGULARITER legi aut recipi, & nos RECIPIENTES non judicat inobedientes aut infideles.*

*Anno Dom.*

1450.

<sup>b</sup> *Mariana in Hist. Hisp. Elagium Tostati, Hic Stupor est Mundus qui Scibile discutit Omne.*

<sup>c</sup> *Canus loc. Theol. lib. 2. cap. 10. & 11. Arg. 3. Alph. Tostatus hos sex Libros Sacros sive Canonicos esse inficiatur.*

<sup>d</sup> *Serar. Prol. 5. in Tob. & preloq. 3. in Maccab.*

<sup>e</sup> *Tostat. prefar. in S. Matth. q. 1. Computatio nostra communi-*

*ence*

<sup>a</sup> Ibid. *Hoc autem* *ence and infidelity* (as the *Church of Rome* doth *est propter duo. Fri-* *now,*) that received them not into *equal Authority* and *Veneration* with the rest of the *Scriptures*. And to this purpose he giveth <sup>a</sup> Two Reasons; First, because the *Church* is not only *uncertain* who be the *Authors of these Books*, but knoweth not neither, whether they were written by the *dictate and inspiration* of the *Holy Ghost*; which taketh away the *Authority* of the *Canon* from them. <sup>b</sup> Secondly, because the *Church* is no less *uncertain*, whether there be nor somewhat mingled with these Books by *Hereticks*, and more added to them than the *first Writers* of them ever intended. Whereupon he concludeth, <sup>c</sup> *That*

<sup>b</sup> Ibid. *Secundo quid Ecclesia non est certa* *circà tales Libros, an* *ultrà id quod habuerunt à propriis Auctoribus Haretici ali-* *quid miscuerint, vel* *not of sufficient force to prove any thing that shall be* *subtraxerint.*

<sup>c</sup> Ibid. *Tales autem Libros Ecclesia reci-* *pit, permittens eos* *Ancient Fathers did a before* *)* *between Two sorts* *singulis fidelibus le-* *ger;* *ipsa quoque in* *of Apocryphal Books;* *e* *whereof Some are so called,*

*Officiis suis illos legit propter multa devota quæ in illis habentur. Neminem tamen OBLIGAT ad NECESSARIO credendum id quod ibi habetur; sicut est de Libris SAP. ECCL MACCAB. JUD. & TOBIÆ. Isti enim licet à Christianis recipientur, & probatio ex eis sumpta sit aliqualiter effi-*

*cax; quia Ecclesia istos Libros tenet; contra Hereticos tamen, aut Hebreos, ad probandum ea, quæ in dubium veniunt, non sunt efficaces.*

*d* Num. *e* Tostat. *ibid. quæst. 3. Libri dicuntur APOCry-*

*PHI dupliciter. uno modo, quia non constat de eorum Scriptoribus an Sp. S. dictante scripserint, &*

*etiam non constat de omnibus quæ in iis habentur an vera sint; Non est tamen in eis aliquid, quod manifistè falsum sit, vel quod valde suspectum sit de falsitate.*

*Alio modo dicuntur Libri Apocryphi, de quorum Auctoribus non constat, an à Deo sint inspirati, & insuder multa, quæ habentur in eis, vel sunt manifistè falsa, vel de Errore valde suspecta.*

*Accipiendo primo modo Libros Apocryphos, Scriptura non ponit illos in CANONE Librorum suorum, ita ut debeat illis fides de necessitate adhiberi, permittit tamen*

*reolentibus legere, quod legant, quia non videtur inde sequi aliquod inconveniens;* *ipsa quoque Ecclesia illos legit.*

*Accipiendo secundo modo Apocryphos Libros, non solum Ecclesia non ponit illos in Canone, imo nec aliquo modo ponit eos cum Libris suis nec legit, nec legentibus favet.* — *Primo modo sunt Apocryphi Libri quidam, qui ponuntur EX IRA CANONEM V. I. computantur tamen inter Libros S. Scripturæ, scilicet, Liber Sapientie, & Ecclesiasticus, & Judith, & Tobias, & Libri Maccabæorum: de Auctoribus enim horum non constat Ecclesia, an Sp. S. dictante scripserint, non tamen reperit in eis aliquid falsum, aut valde suspectum de falsitate, sed potius in eis est doctrina copiosa, Sancta, & Devota, ita Ecclesia legit illos, & computat inter Libros suos.* *Sic dicit Hieronymus in Prolog. super Judith, quod Liber Judith, qui est de Apocryphis, &c.*

*because*

because it is not known for certain, either *Who* wrote them, or by *what Spirit* they were written, or whether all things, that are contained in them, be undoubtedly *true*; *Others*, that besides all these *uncertainties* have many things in them either *manifestly false*, or shrewdly *Suspected* so to be. *Both* which *Sorts of Books* being excluded from the *Canon of Scripture*, the *Church* permitteth the *One* to be *Read*, but giveth not the like liberty for the *Other*. And among those that are thus permitted, and yet not received into the *Canon*, he reckoneth expressly the *Six Apocryphal Books*, which since his time the *Pope* and a few *Bishops* at *Trent* have commanded, upon peril of their *Curse* and *Damnation*, to be *Canonical*, and so to be received, in *despight* of all *Churches*, and all *People*, before and after them, in the *World*.

CLXIII. Yet this is not the only place, wherein this Great and Eminent Writer declareth the common Voice of the Catholick *Church* to be against them. For elsewhere his Sayings are as clear to the same purpose. <sup>a</sup> As where he denieth any of those *Apocryphal Books*, (though they be written, and *read together* with the *other Books of the Bible*,) to be received by the *Church* into the *like Authority* with those that are *Authentical* and *Canonical*. Whatsoever therefore may be objected out of his <sup>b</sup> *Commentary* upon S. Jerome's *Prologue to Paulinus*, concerning the *Reception* of these *Books* into the *Church*, cannot be otherwise understood, then of such a *Reception*, that took them onely into the *Bible*, to be *Read* among *Christians* (which was <sup>c</sup> more than the

<sup>a</sup> Idem in *Enr. præfat.* in lib. *Paralip.*

<sup>q. 7.</sup> *Nullus tamen istorum Librorum APOCRYPHORUM,*

*(etiam si scriptus inter alios Libros Bibl.*

*& legatur in Eccle-*

*sia,) tantæ. Autori-*

*tatis est, ut ex eo Ec-*

*clesia arguat al pro-*

*bandam aliquam veri-*

*tatem; & quantum*

*ad hoc NON RECIP-*

*PIT eos. Et de hoc*

*intelligitur quod dicit*

*bis Hieronymus, scilicet, APOCRYPHA NESCIT ECCLESIA.---- Et illud habent minus quam Libri CANONICI & AUTHENTICI. <sup>b</sup> Idem Comment. in Prolog. Gal. Nos tamen Ecclesiæ auctoritate inter Libros Authenticos illos suscipimus, atque in Ecclesiæ suis temporibus legimus, &c. <sup>c</sup> Ibid. q. 28. Librum Ecclesiastici quanquam Judæi nunquam habuerint in Canone Scripturarum, Ecclesia tamen SUSCIPIT atque LEGIT.*

*Hebrews,*

Hebrews would allow them,) as usually they were, both in their *private Studies*, and in their *publick Offices* ; which is an *honour* that we deny them not.

*Anno Dom.*  
1470.

CLXIV. After *Antoninus* and *Tostatus*, there lived in this Age *DENYS* the *CARTHUSIAN*, a Voluminous Writer upon the whole *Bible*, and a person in such great Reputation with Pope *Eugenius* the IV. (in whose Name the pretended *Decree* at *Florence*

*a* *Vita Pauli* 2. in 8. is published,) that he esteemed him *a* as one of the Tom. *Concil. apud Ein.* *Floruit eā tempore* *Dionysius Carthusianus*, tot excellētū *Librorum Auctōr*, *de quo illud Testimoniū protulit Eugenius*, *Lætetur Mater Ecclesia, quæ talēm habet filium.*

*b* *Dion Carthus. præf. in Genes. art. 4. Sicut in prologo super Libros Regum Sanctus Hieronymus, XXII sunt Libri V.T.*

*c* *Idem Prol. in Ecclesiasticum. Liber*

*iste non est de Canone, id est, inter Scripturas Canonicas non est computandus.* *d* *Idem Prol. in Tob. Liber iste non computatur inter Scripturas Canonicas—propter quod eum recipit Mater Ecclesia, & legendum instituit, non ad confirmationem Dogmatum, atque probationem Credendorum, sed ad morum informationem.* *e* *Idem in Maccab. cap. 1. Non est autem hic Liber in Canone, tamen ab Ecclesia tanquam verus receptus est.* *f* *Idem in Dan. 13. Verum est autem quid hæc duo Capitula non pertinent ad Scripturam Canonicam, sicut nec Tobias, nec Judith, &c.*

## CHAP. XVII.

### *The Testimonies of the Ecclesiastical Writers in the Sixteenth Century.*

CLXV. IN the beginning of this Age FRANCIS XIMENIUS the Cardinal and

*An. Dom.*

1502.

Archbishop of Toledo in Spain, a man very famous to all posterity, founded the *University of Complutum*, now called *Alcala*, and set forth that great and useful edition of the *Bible*, in many volumes, and in divers languages, which from that place where so much industry and pains, together with so much + time, \* Cost and charges, was spent about it, hath ever since carryed the Name of *Biblia Complutensia*. In this work he had the assistance of that whole *University*, besides the Advice and Care of many other the best learned men abroad ; and in the Preface to the Reader there is a special Admonition given, <sup>a</sup> That the Books of *Tobit*, *Judith*, *Wisdom*, *Ecclesiasticus*, and the *Maccabees*, with the *Additions* to *Esther* and *Daniel*, which be there set forth in Greek only, are no *Canonical Scripture*. In the reciting of which Admonition Frier <sup>b</sup> *Sixtus Senensis* is not so honest, as he should be, when he restrains that to the *Hebrew Canon* only, which Cardinal *Ximenius* extended to the *Christian Accompt* and all ; whereunto he addeth, (more then the *Frier* doth, that the *Church* received not those Books for *Confirming* the

<sup>+ Duravit ab anno 1502. Annos continuos plus minus XV fecit Cura.</sup>

<sup>\* Ad Summam quinquaginta Milium, et amplius, Aureorum. Ita Alvar. Gomelius in vita Ximenii.</sup>

<sup>a</sup> Fr. Ximenius in Bibl. Complut. præfat. ad Lector. At vero Libri EXTRA CANONEM, quos Ecclesia potius ad ædificationem Populi, quæ ad Autoritatem Ecclesiasticorum dogmatum confirmandan recipit,

*Græcam tantum habent Scripturam, sed cum duplii interpretatione.* <sup>b</sup> *Sixt. Senens. Bibl. lib. 4. verbo Fran. Ximen. Sect. 2. Libri vero qui EXTRA CANONEM sunt Hebreorum, quos Ecclesia ad ædificationem legit, Græcam tantum habent Scripturam, &c.*

Authority of any her fundamental Points in Religion, though for the edifying of the People she ordered them to be Read. This Bible, and this Preface to it, was published by the Authority and consent of Pope Leo the Xth. (to whom the whole work was dedicated,) for as yet Rome it self had not received these Apocryphal Books into the Canon.  
 Ex motu proprio, & c. Scientia Opus comprobamus, &c. Leo the Xth. (to whom the whole work was dedicated,) Decimus.

*Anno Dom.* CLXVI. About this time it was, that they printed the *Vulgar Bible* with *Lira's Commentary*, and the *Ordinary Glossa*, at *Basil*; whereunto He that then made

1506.

\* Num.  
 b Praefat. in Biblia Basileæ edita cum Glossis Ordinaria & interlineari An. 1506 Quoniam sunt multi, qui ex eo, quid non certain, and dubious. And he taxeth them not only multam operam dant with *indilgence* and *ignorance*, but with *folly* also, that S. Scripturæ, existimant Omnes Libros qui in Bibl. continetur, PARI VENERATIONE esse reverendos, nescientes distingue inter Libros. Common volume of the Bible, to be of a like, or an equal Veneration. The Censure concerns them that made, and them that follow the Trent-Canon, upon whom it is here laid, before hand, take it off again as Non Canonicos (quos Hebrei inter Apocrypha computant,) unde sepe coram doctis Ridiculi videntur — idcirco distinximus et distinete numeravimus, primò Libros Canonicos, et postea Non-Canonicos; inter quos tantum distat, quantum inter CERTUM et DUBIUM. Nam Canonici sunt confecti Sp. Sancto distante. Non Canonici autem, sive Apocryphi, nescitur quo tempore, quibusve Auctoribus sint editi. — At Libri Canonici tantæ sunt Auctoritatis, quod quicquid ibi continetur, verum tenet firmiter et indiscutibile.

*Anno Dom.* CLXVII. Now also lived JOHANNES PICUS, the great \* learned COUNT of MIRANDULA,

1510.

who in this matter <sup>a</sup> adhered firmly to "S. Jerom; Vir ingenio et doctrina" <sup>b</sup> was then held to be most sacred in the Church, maximus. a Joh. Picus comes <sup>c</sup> whereunto he addeth the Advice of Athanasius, Mirandul. de ordine Damascen, Gregory Nazianzen, and Amphilius, all of credendi. Theorem. <sup>d</sup> Firmiter tamen <sup>e</sup> them being our witnesses before.

<sup>e</sup> Firmiter tamen <sup>b</sup> them being our witnesses before. rendum credo Sententia Hieronymi, cuius auctoritas me movit — Et Demum ejus Testimonium ab ECCLESIA pro Santissimo habetur.

CLXVIII.

CLXVIII. To him we may joyn JACOBUS FABER STAPULENSIS, a Doctor in the University of Paris, at this time bearing a great Name and Reputation in the World ; who, as earnest as otherwhiles he was to keep up the credit of these Books, yet <sup>a</sup> he acknowledgeth nevertheless, " that they are not with- " in the Canon nor in that Supreme Authority with the " Church, wherein the Other Books of the Scripture are ; and therefore numbret them among the Books of Hermes's Pastor, and the Prophecy of Henoch, being all Apocryphall though none of the worst and most rejected Sort of writings which bear that Name.

*c*enses nominat Apocryphos, quia de CANONE NON SUNT, & in PRIMA SUPREMAQUE Ecclesiæ AUTORITATE. In aula tamen Apocryphorum planè damnandorum non sunt ; sicut nec Liber Henoch, — sed in prima Apocryphorum Notâ, & laudabilissima post S. Eloquia significatione.

CLXIX. It was at this time, when JODOCUS CLICHTOVEUS, a Sorbonist, and a Canon of the Church at Chartres, wrote his Commentary upon Damascen ; wherein he <sup>b</sup> excludeth all these converted Books from being numbred among the Canonical Scriptures ; and bringing St. Hierom's Testimony to assert his own, together with the Writings of Damascen, that these Books were of less Authority and weight in the Church, then the XXII Books of the Ancient Testament.

*Numero Canonicorum Voluminum V. T. sunt exclusi quemadmodum testatur Hieronymus. — Itaque hi Libri quid minoris habebantur Auctoritatis & ponderis, quid ille XXII Libri V. T. in litera explicati, non ponebantur in Arca, sed Duntaxat CANONICI LIBRI.*

CLXX. Then likewise did LUDOVICUS VIVES (one of the most learned men that these times had) write his Commentaries upon Saint Augustin's Books de Civit. dei: Wherein, <sup>c</sup> (besides the Third and Fourth Book of Esdras,) he rejecteth

*cat Somnia. d Id. ib. c. 31: Fit mentio Prophetæ Abacuc, Dan. 14: quid prandium suum ex Juda Babylonem tulerit ad Danilem. Quo Testimonio ad probationem temporum Augustinus non est usus ; quid ea Beli Historia et Totum XIV Caput, cum Historia SUSANNÆ, APOCRYPHA sint, nec in Hebreos babeantur, nec sint versa à LXX Senibus.*

Anno Dom.

1515.

*a* Jacob. Faber Stapul. præf. in Libr. Trium virorum & Virg. Spiritual. Ecce quomodo connectit Hieronymus Pastorem Libro Sapientiae, Ecclesiastici, Judithæ, & Tobiae, eandem tribuens auctoritatem quia eandem continent ad edificationem virtutis virtutem, sed & bo

Anno Dom.

1520.

*b* Jod. Clichtov. in Damascen. l. 4 c. 18. Et non modo hi duo Libri (Sapientia, & Ecclesiasticus,) non numerati sunt in CANONE Sacrorum Librorum ; sed etiam Tobias, Judith, & Libri Maccabæorum, à

*c* L. Vives in S. Aug. De Civ. Dei, l. 18.c. 36. Tertius & Quartus Libri Esdræ inter Apocrypha rejiciuntur quos Hieron. vocat Somnia. d Id. ib. c. 31: Fit mentio Prophetæ Abacuc, Dan. 14: quid prandium suum ex Juda Babylonem tulerit ad Danilem. Quo Testimonio ad probationem temporum Augustinus non est usus ; quid ea Beli Historia et Totum XIV Caput, cum Historia SUSANNÆ, APOCRYPHA sint, nec in Hebreos

the Histories of *Susanna* and *Bel*, as *Apocryphal* Scriptures ; and so did *S. Augustin* before. The Books

\* *Idem de tradendis* of *Tobit*, and *Judith* are \* elsewhere in no greater Discipl. lib. 5. *Tobi-* credit with him: Of *Wisdom* and *Ecclesiasticus*, he as, & *Judith* *Apo-* says enough to exclude them from the *Canon* ; for *crypti*.

*a Idem, in S. Aug. de a* of the *One* he makes *Philo* to be the Author, who *Civ. Dei, lib. 17. c.* lived in the time of the *Apostles* ; and *b* of the *Other* *20. Hic Libr. (Sa-* *pientie)* creditur *Sirach's Son*, who lived in the time of *Ptolemy*, *Philoris Judæi A-* above 100 years after all the *Prophets* were dead. *Iecondrini, qui vixit* *temporibus Apostolo-* *rum.* And *c* of the *Maccabees* he is uncertain, whether *Josephus* be the father of them, or no; which he could never

*b Ibid. Hunc Librum* *(Ecclesiastici)* *fecit* have said, if he had believed them to be *Canonical*.

*Iesus filius Sirach tempore Ptolemai Evergetæ Regis Aegypti. c Idem in eund. lib. 18. c. 36. Mac-* *cab. lib. 1. Hebraicè lectus est ab Hieronymo, alter Græce tantum. Idem adversus Pelag. Josipbum no-* *minat Maccab. historiæ Scriptorem. NESCIO an Auctorem significet horum duorum voluminum Maccab.* *biflor. quam inter sacra habemus.*

*Anno Dom.* CLXXI. Of the same mind and belief was FR. *GEORGIUS* the *Venetian* Minorite, and a famous writer in his time ; who in his *Harmony of the World*,

*1526.*

*d Fr. Geor. ven. in* *d* secludeth *all those Books* from the *Canon*, that have *Harm. Mund. Cant.* no place among the *XXIII Books* of the *Old Testament*. *3. Tom. 8. Mod. 12. Concent. 1. Nec ta-* *men recepta in Sa-* *highly displeased with him, and hath lately com-* *cro CANONE, neq;* *inserta numero XXIV* *be no Authentick part of Scripture.*

*caſigata, & approbata, &c. e Joh. Maria Iudice Rom. Liber. expurgand. Georgius in Problematis* *afferit, Librum Tobie non habere certum Auctorem, & NON ESSE IN CANONE BIBLIAE.*

*Anno Dom.* CLXXII. *ERASMUS* was now in great reputation with all men, (but the *Monks* that hated him,) for the excellency of his Spirit, and the perfect knowledge that he had in all kind of Learning. And so much was given *a* to his skill and judgement in the *Scriptures*, that few or none were thought that way to be comparable to him. In his *Explication of*

*Sadolet. in Epist. ad Erafm. Nihil mihi marum probari potest, quod ad literas Sacras pertinet, si* *is* \* *non ante à tibi probatum fuerit.*

the

the *Apostles Creed* and the *Decalogue*, \* he proposeth this Question about the Number of *Canonical Books* ; “ and answereth, that *Ruffin* (under the name of “ *S. Cyprian*) had given the best resolution to it ; “ That to the *Old Testament* belonged the *Five Books* \* Erasin. in Expl. Symb. Apost. & De- cal. Catech. 4. No- men Scripture Cano- nice quo<sup>t</sup> volumina complebitur ? Rsp. Idud expeditè docuit B. Cyprianus (Ruffi- nus) In V. T. censetur Pentateuchus Mosis ; His accedunt duo, Je- su Nave, Iudicium & Ruth; post hos qua- tuor Libri Regum, tantum faciunt; præ- terea Liber Para<sup>t</sup>ip. *dein* duo priores Li- bri Esdr. e, quos He- braei pro uno nume- rant: nam tertius & quartus inter Apocry- pha censuntur. Succe- dent quatuor Prophe- tæ maiores; His ad- jungitur 12. Prop. minorum Liber urus; Ad bac Job, Psalmi, Solomonis Libri tres; Itrà hunc Numerum concludit Priscorum Auctoritas V. T. vo- lumina, de quorum fide nefas esset dubitare. Nunc verò receptus est in usum ECCLESIASTICUM & Sapientia, quem quidam suspicunt esse Philonis Judæi, & alius qui dicitur Ecclesiasticus, quem putant esse Jesu filii Sirach. Receptus est & Liber Tob. & Jud. &c. quos Hebraei non habebant. Sed Hieronymus testatur se vertisse ex editione Theodotionis. Cæterum an Ecclesia reperit hos Libros eadem Au- toritate, quâ cæteros, novit Ecclesiæ Spiritus. a Ibid. Canoniam appellant Scripturam, que citrâ controveriam afflatus S. Spiritus prodita est. b Idem in Schol. super prafat. Hieron. in Dan. Mi- rum quod Hieronymus viru jugulat, id nunc passim legitur & canitur in Tempis, imò nullo dilectu beginus de Bel & Dracone, quam ille non veritus est appellare fabulam nec additurus, ni veritus frist, ne bonam voluminis partem detruncasse videtur: sed apud quos tandem? apud imperitos, inquit ipse. Tanto plus valet consuetudo multitudinis imperitæ, quam hominis eruditæ judicium. c Idem, Epist. ad divin. literarum studiosos, præfixa Tom. 4. Oper. Hier. Magni certè refut, quid quo Animo comprimat Ecclesia. ut enim PAREM tribunt AUCTORITATEM Hebræorum voluminibus, & quatuor Evangelii, certè non vult IDEM ESSE PONDUS Iudit, Tobiae, it Sapientia Libris, quod Mosis Pentateuch.

" so received them ; For she intended not to give the  
 " Same weight of Authority and honour to the Books of  
 " *Tobit, Judith, and Wisdom*, which is given to the *Five*  
 " *Books of Moses* or the *Four Evangelists*. But maketh  
 a great difference between them ; though it hath  
 pleased the late *Congregation at Trent*, to make them  
 all alike and equal, and to give no more Authority and  
 Honor to the *One*, then they do to the *Other* : wherein  
 they had neither *Father*, nor, any other good *Writer*  
 to go before them. And it is remarkable here, that in  
*Erasmus* his time, who had so many Corrivals both  
 envious of his glory, and desirous of his ruine, yet  
 there was not one among them all, (not *Sutor* and  
*Bedda*, not any Doctors of *Spain* or *Italy*, not the *Sor-  
bonist's* themselves, who Censured divres other of his  
 Writings,) that found any fault with him for all these,  
 which he had published concerning the *Difference* be-  
 twixt the *Canonical*, and *Apocryphal* or *Ecclesiastical*  
*Scriptures*.

CLXXXIII. Cardinal CAJETAN was at this time  
*Anno Dom.* the common <sup>a</sup> *Oracle*, to whom most of the *Divines*

1534.

in the *Church of Rome* had recourse, for their better  
 resolution in any difficult or doubtfull *Question*,  
<sup>a</sup> *Thom. Stroz.* in *Epist. dedic. ante* that occurred about the *Scriptures*, and the publick  
*Commentar. Cajeta-* doctrine of the *Schools* : So that his *Testimony* will  
*ni in Parab. Solom.* involve many more, and be of as good authority, as  
<sup>Ad quem velut com-</sup> *mune Oraculum*, seu if we should now produce <sup>b</sup> a great *Number* of  
<sup>pro Sacr. literarum</sup> *witnesses* for us together. And in this particular  
<sup>involucris, seu pro ca-</sup> *Question* he declareth himself (oftner then once)  
<sup>sibus Consensu</sup> *to be formally* for us. Somewhat he had said to that  
<sup>pro altioribus Theolo-</sup> *purpose* in his <sup>c</sup> *Commentaries* upon *Thomas Aquinas* ;  
<sup>gie Mysteriis, ac dif-</sup> but afterwards in his *Commentaries* upon the *Bible*  
<sup>ficillimis Questionibus</sup> *(which he wrote at Rome)* he spake more clearly.  
<sup>confugere solebamus.</sup>  
<sup>b Eisengren de Cer-</sup>  
<sup>titu gratiae, c. 9. Mag.</sup>  
<sup>nus iste Cardinalis tan-</sup>  
<sup>tae nobis authoritatis esse debet, ac si magnum Scriptorum numerum proferremus in medium.</sup> <sup>c Cajetan.</sup>  
<sup>Com. in 2a, 2x, q. 9. art. 4. ad. 2. & in 1, q. 89. art. 8. ad. 2.</sup>

For first in general, he <sup>a</sup> giveth us this as a Rule <sup>Idem Comment. in</sup> of the Church, "That what Books were Canonical, <sup>1. cap. ad Heb. Hieronymi Sortiti sumus</sup> or not Canonical, to S. Jerom, the same ought either <sup>Regulari, ne erreremus</sup> way to be so with us: And <sup>b</sup> that the whole Latin in discretione Librorum Canonicorum; <sup>nam quos ille Canonicos tradidit, Canonicos habemus, et quos ille a Canonicis discrevit, extra Canonom habemus.</sup> Church is herein very much obliged to S. Jerom, <sup>b Idem in Epist. dedicat. ad Papam Clem. VII. ante Com. in Libr. hist. V. T. S. Hieronymo (Pater beatissime) universa Ecclesia Latina plurimum debet, non solun- ob annotatas, &c. — sed etiam propter discretos ab eodem libros Canonicos à noi Canonicis. Libr. rurib. siquidem nos ab Hebreorum opprobrio, quo fingamus nobis Antiqui canonis Libros, aut Librorum Partes, quibus ipsi penitus carent. c Ibid. Quocircà quim disposuimus prosequi Commentarios in Libros V. T. post Moysi Expositionem jam editam, Libros Historiales OMNES in unum volumen coagi, omisis reliqui à Hieronymo inter Apocrypha supputatis. d Ibid. Comment. in ult. cap. Esther. Et hoc loco terminamus Commentaria Librorum historialium V.T. Nam reliqui, videlicet Judith, Tobie, & Maccabaeorum Libri à B. Hieronymo extra Canonicos Libros supputantur, & inter APOCRYPHA locantur, cum Libro Sapientie, et Ecclesiastico. e Ibid. Sex seu Septem sequentia Capitula sunt Apocrypha; et propterea non exponemus illa. f Ibid. Non sunt bi Libri Canonici, hoc est, non sunt Regulares ad firmandum ea que sunt FIDEI: possunt tamen dici Canonici, hoc est, Regulares ad aedificationem fidelium. g Ibid. Nec turberis Novitie, si alicubi repereris Libros istos inter Canonicos supputari, vel in sacris Conciliis, vel in sacris Doctoribus. Nam ad Hieronymi limam reducenda sunt tam verba Conciliorum, quam Doctorum, &c. ut supra. Cum hac enim distinctione discernere poteris et dicta Augustini in 20 de Doctr. chr. — scriptaque in Conciliis Carthag. & Laodic.</sup>

<sup>a</sup> Bellarm. de Script. a Catholick doctrine at <sup>b</sup> Rome; that is to say, in Eccl. *caj. tanus vir* the year MDXXXIII. Wherein (writing upon the *minoris p. tatis. Soto Prophets*, and having gone no farther then the *Third in 4m. dist. 5. quæst. Chap. of Esay*) he dyed, when <sup>c</sup> he was most likely *unica art. 2. Excel- lentiſſimè catholicus*, to have been chosen *Pope* after *Clement the VII*, if *Perre. in 1 Cap. Gen.* he had outlived him. I know how hot and angry *Vir de Mysteriis fidei* both <sup>d</sup> *Catharin* and *Canus* were in this matter against *Toeologia optinè meri Cajetan*, but as *Homer* said of *Hector*, they <sup>e</sup> barked, *tus. & in cap. 19.* and insulted over him, as *Dogs over a dead Lyon*. And *vir admodum Catho- licus. Sixt. Senen. l. 4.* yet it is observable, that as no man wrote any thing *Bibl. Incomparabilis* herein against him while he was *alive*, and able to *Theologus, et inter Doctiſſimos ſuū ſeculi Eruditissimus.* <sup>f</sup> answer for himself; so the *Sorbonne*, or the *Faculty at Paris*, that afterwards censur'd him for some *other* <sup>g</sup> *matters*, (for they took upon them to censure all *ſic finitur Ecclesiastes Writings* that displeas'd them,) yet in *this particular* *cupi omnibus Salomo- nis et Sap. libris, Sa- lomonis quidem-- Reliquos autem qui vocantur Libri Sapientiales, quoniam Hieronymus EXTRA CA- NONICOS ad authoritatem FIDEI ſupputat, omittendos Duximus, ad Prophetarum Oracula properantes, Rome die 23 Junii, Anno 1534. c Orator, qui eum post mortem laudavit. d Homo ad carpendum promptulus. Canus loc. theol. lib. 2. c. 11. e Bannez Tom. 2. q. 92. art. 3. certè pot. ſt dici de iſtis, quod de Græcis iſultantibus Hectori jam mortuo dixit Homerus, Quod Leoni mortuo etiam lepores et Canes iſultant.*

<sup>b</sup> Cajetan. in Eccle- ſiaſt. c. 12. ad fin. Et ſic finitur Ecclesiastes <sup>h</sup> *cupi omnibus Salomo- nis et Sap. libris, Sa-*

*lomonis quidem-- Reliquos autem qui vocantur Libri Sapientiales, quoniam Hieronymus EXTRA CA- NONICOS ad authoritatem FIDEI ſupputat, omittendos Duximus, ad Prophetarum Oracula properantes, Rome die 23 Junii, Anno 1534. c Orator, qui eum post mortem laudavit. d Homo ad carpendum promptulus. Canus loc. theol. lib. 2. c. 11. e Bannez Tom. 2. q. 92. art. 3. certè pot. ſt dici de iſtis, quod de Græcis iſultantibus Hectori jam mortuo dixit Homerus, Quod Leoni mortuo etiam lepores et Canes iſultant.*

*An. Dom. CLXXIII. But for Catharin's opposition and heat against him, which brake forth not long after his death, (it was presently abated by another learned <sup>a</sup> DOCTOR of his own Order, and one of Catharin's great friends, (much loved, and much honoured by him; who both reprehended and derided that new opinion, which Catharin first began to set out against Cajetan, and all the Doctors of the Church before him. For Catharin had nothing <sup>b</sup> herein to shew or produce for himself, but the pretended and uncertain Authorities of Three Popes; who in CANONE ECCLE- SIÆ effe professus sum, libenter habeo Sermorem. <sup>c</sup> Catharin. ib. p. 39. Edit. 2. Etsi enim alii aliter opinati sunt, non opinor hujusmodi hominum auctoritatem Pontificum decretis præferri. Patet enim in decretis Innocentii, Gelafit, et Eugenii in Conclilio Florentino, hos Libros in Canone computari, et in eodem ordine, cum reliquis Scripturis Sanctis. Mitto Conc. illud Car. 3.*

to make the best of them which can be made, will never make up a *Church*, and to whose *decrees*, as likewise to the *Canon* of the Council at *Carthage*, we have already given a full and sufficient account.

CLXXV. About the same time JOHN DRIEDO, *Anno Dom.* a Professor of Divinity at *Lovain*, was employed to write against *Luther*; and yet in his Book <sup>a</sup> of *Ecclesiastical Scriptures*, which he dedicated to the King of *Portugal*, first he acknowledgeth, <sup>b</sup> That the Histories of *Judith* and *Tobit*, &c. were not numbred in the time of the *Old Testament* among the *Canonical Books of Scripture*, but some of them accounted *Apocryphal*, as the *writings of unknown Authors*, and othersome no *true Histories* at all; And Secondly, he confesseth, That under the *New Testament* the *Christian Church* hath not received these Books into the same equal, or like *Authority* with the *Canonical Scriptures*. Which is a pregnant *Testimony* against the *Council of Trent*, that will follow by and by.

1535.

<sup>a</sup> Miræus de Script. Secul. 16. Edidit & de Ecclesiast. Dogm. & Scripturis Libros quatuor Canoni is voluminibus afferendis apprime utiles.

<sup>b</sup> Driedo de Eccl. Scrip. & Dogm. l. 1. d. 4. ad difficult. 2. Hieronymus in Prol. Gal. Libros Judith & Tob. inter Apocrypha numerat quos tamen in Prol. super Judie & Tob. dicit

apud Hebr. inter Hagiographa numerari, & nihilominus de CANONE S. Literarum esse SEPARATOS. Ad hanc difficultatem si non placeat mendosum esse Codicem) dicemus duplia esse apud Hebr. Hagiographa, sicut & diximus duplia esse Apocrypha Hagiogr. I. Sanctorum Scripta quædam sunt, quorum auctoritus idonea est ad corroborandum ea, quæ sunt FIDEI: Hujus generis sunt Hagiogr. in CANONE BIBLÆ. Alia verò sunt Hagiogr. quorum auctoritas ad assertiones FIDEI corroborandas non est idonea, quamvis habeantur vera & Sancta sicut habentur Hieronymi & Augustini Scripta, quæ vocantur Hagiographa (I. Sancta vel Sanctorum Scripta) Et hujus generis apud Hebr. sunt Historia Judith, & Tobiae, etiam Ecclesiasticus, & Maccab. primus: quos sane Libros quamvis habeant & legant, non tamen inter Canonicos Libros connumerant, sed inter Apocrypha, non quod falsi sint, sed quod tales sint, quorum occulta origo non claruit toti eorum Synagogæ; 3m. autem 4m. Esdr. 2m. Maccab. trium puerorum Hymnum Susanne, ac Belis Draconisque historias, aut non habent, aut prorsus rejiciunt, & conflictas tradunt. —— Ecclesia tamen Christiana propter Auctoritatem veterum quorundam Sanctorum, qui leguntur usi fuisse testimonis ex hujusmodi Historiis, easdem pia fide legit & non PRORSUS rejicit, nec contemnit, tametsi non PARI AUCTORITATE recipiat illos Libros cum SCRIPTURIS CANONICIS.

CLXXVI. Not long before this *Council* met, *Anno Dom.* JOHN FERUS, a very learned man, and a most diligent Preacher, set forth his *Book*, which he intituled, *The Examination of those that were to be Ordain'd*

1540.

for the *Sacred Ministry* of the *Church*; and howso-  
ever in after times the *Master-Inquisitor* put his  
Works into their *Expurgatory Index*, yet while he  
lived, and had the general approbation of all sorts  
of men both for life and learning, there was no ex-

*a Ferus in Examine Ordinand. Sunt autem Libri Apocryphi, 3 & 4. Esd. Tobias, Judith, Liber Sapientie, Ecclesiasticus, Baruch, & Macchabaeorum Libri duo. Omnes alii dicuntur Canonici, quia sunt irrefutabilis auctoritatis etiam apud Judeos. Omnes igitur Libri V. T. numero sunt XXXVII, hoc est, CANONICORUM XXVIII APOCRYPHORUM IX. Olim vero in Ecclesia Apocryphi publice non recitabantur, nec quisquam auctoritate eorum premebatur; sed domi quidem & privatim pro suo cujusque animo fas erat illos legere.*

*An. Dom. 1541. & 1545.* **CLXXVII.** Lastly, the Several Translations of the *BIBLE*, set forth at these times with special *Prefaces* before them; made as well by *Santes Pagninus* the Dominican at *Lyons*, by *Antonius Braciolus* in *Italy*, and by the *Author* of *Birkman's Edition* at *Antwerp*, as by *Robert Stephen* in the *Edition* of *Vatablus* at *Paris*; every one declaring the *Distinction*, that was then commonly known and receiv'd; between the *Canonical* and the *Apocryphal Books of Scripture*; all these (being join'd with the *former Authors* whom we have produced in *all Ages*) are most evident and sufficient witnesses, that neither *We* in the *Church of England*, nor the *Protestant Churches* abroad, have herein transgress'd those Bounds, which the *Prophets*, and *Apostles*, and generally all our *Forefathers* in the *Faith*, had set out, and prescribed for us.

CLXXVIII. And thus have we hitherto taken an exact and perfect *View* of what the *Catholick Church of God* hath delivered, concerning the **CANON** of **DIVINE SCRIP-  
TURE**, in all Times, and in all Places; **In JUDÆA**, by the *Ancient Hebrews*, by **CHRIST** himself, and by his *Holy Apostles*; **In PALESTINE and SYRIA**, by *Justin Martyr, Eusebius, S. Jerom, and Damascen*; **In the Apostolical Churches of ASIA**, by *Melito, Polycrates, and Onesimus*; **In PHRY-  
GIA, CAPPADOCIA, LYCAONIA, and CYPRUS**, by the Council of Laodicea, *S. Basil, Amphilochius, and Epiphanius*; **In EGYPT**, by *Clemens of Alexandria, Origen, and Athana-  
sius*; **In the other Churches of AFRICK**, by *Julius, Tertullian, S. Cyprian, S. Augustine, the Council of Carthage, Junilius, and Primasius*; **In all the FIVE PATRIARCHATES**, by *S. Cyril, S. Greg. Nazianzen, S. John Chrysostome, Anastasius, S. Gregory, Nicephorus, and Basilmon*; **In GREECE**, by *Dionysius, Antiochus, Adrianus, Leontius, Zonaras, Philippus, and Callistus*; **In ITALY**, by *Philastrius, Ruffin, Cassiodore, Come-  
stor, Balbus, Antoninus, Mirandula, Cajetan, and Pagnin*; **In SPAIN**, by *Isidore, Hugo Card. Paulus Burg. Tostatus, and Ximenius*; **In FRANCE**, by *S. Hilary, The Divines of Marseilles, Victorinus of Poitiers, Charlemaigne's Bishops, Agobard, Radulphus, Honorius, Petrus Cluniac. Hugo, and Richardus of S. Victor's at Paris, Beleth, Petrus Cellen. Hervæus Natalis, Fa-  
ber, and Clichtovens*; **In GERMANIE, and the LOW-  
COUNTRYS**, by *Rabanus, Strabus, Hermannus Contract. Ado, Rupertus, the Ordinary and Interlineary-Gloss upon the Bible, the Gloss upon the Canon Law, Lyranus, Dionysius Carth. Erasmus, Driedo, and Ferus*; **And in the Church of ENGLAND**, by *Venerable Bede, Alcuin, Giselbert, Joh. Sarisburien-  
sis, Brito, Ocham, Thomas Anglicus, and Thomas Walden*; be-  
sides *Divers others*, that are not here numbered. Of whom, it must not be denied, but that *Some* there were, who in many *Other Matters of Religion* were violently carried away with the *Abuses and Streams of the Times*; but in

*this particular, which we have examined and followed through all the Ages of the Church, the Current ran clear and smooth among them.*

## CHAP. XVIII.

*The New Decree of the Council at Trent against all the former Testimonies of the Universal Church.*

CLXXIX. **N**ow, after *all these*, followed an *Assembly of a Few Men at Trent*, (who took upon them the stile and Authority of a *General and Oecumenical An. Dom. Council*,) that made a\* *Decree* among themselves, to controul the *whole world*, and as in *Sundry Points* besides, so in *this*, devise a *New Article of Faith*, for their own pleasure, whereof neither their *own Church*, nor any *other Church of Christendom*, had ever heard before.

**1546.** **8 April.** *troule a New Article of Faith*, for their own pleasure, whereof neither their *own Church*, nor any *other Church of Christendom*, had ever heard before.

CLXXX. An *Assembly* of men, such a one as it was, that by their *Magisterial and undue proceedings* there, have done more hurt, and made a greater *Schism* in the *Church of God*, then all the *Malice* of wicked and unpeaceful persons, was ever able to do, since *Christ* left his *Legacy of Truth and Peace* among his *Disciples*, and foretold the *Offences* that would afterwards arise, to pervert and mislead others, who were not the better aware of them.

CLXXXI. But this *Assembly at Trent*, had this occasion. When divers *Abuses* in Religion, (wherewith many men in those days were justly scandaliz'd,) began first to be *Reformed* in *Germany*, Pope Leo the Tenth, and those that followed the interests of the *Court at Rome*, with great *violence* and *direful proceedings* opposing themselves against *all Persons* that favoured *Reformation*, there was a *Schism* made of *one part* from the *other*; and the *Popes Bull of*

A brief History of the first occasion, and beginning of the Council of Trent.

of *Excommunication* went abroad ; wherein all men were commanded to drive the *Reformers* and all their *Adherents* (among whom *Frederick the Duke of Saxony* was one,) out of their Lands and Countreys. But this manner of proceeding with them, augmented the *Schism*, and made the *Rent* greater then it was before. For the healing whereof, and for the preventing of further Troubles that might ensue, it was the common judgment, and desire both of the *German Princes*, and of all others that affected the *Unity and Peace of the Church*, that a free and Lawful *Council* might be generally summoned, through these *Western Parts*, to be held in some convenient place of the *Empire*. But the very Name of a *Council* abroad, (out of the *Lateran Palace*,) was dreadful to *Pope Leo*, who a living in his Magnificence and Ease at *Rome*, where he had plenty and pleasure daily to attend him ; and fearing lest peradventure this New *Council*, if it should be call'd together, might prove as fatal to himself, as the *Councils of Constance* and *Basil* did to some of his *Predecessors*, he was not very willing to hear of it at all. And while he was deliberating how to decline it, and to put it off, he fell sick and dyed.

CLXXXII. After him succeeded *Adrian the Sixth* ; <sup>a</sup> who in former times had been the *Emperor's* Schoolmaster, but was then his Lieutenant, or the chief *Governour* under him in *Spain*, From whence coming speedily to *Rome*, and there advising with himself, what was best to be done for the satisfying of the Princes and People in *Germany*, he sent his *Legate* to the *Diet* at *Norinberg*, with Letters, and large Promises to the Princes there assembled, <sup>b</sup> <sup>c</sup> <sup>c</sup> *Petr. Suav. ibid.* “ that if they would proceed against *Luther* (in case they could not otherwise reduce him) as their “ pre-

“ predecessors had done against *John Hus*, and *Jerom of Prague* in the Council of *Constance*, his own intention, and full resolution was, to set his chiefest Cares upon *Reforming the Abuses of the Church*, and the *Abominations of the See and Court of Rome*, from whence peradventure all the present mischiefs had proceeded; and that this He would the rather do, because he saw that all the World did earnestly desire it. Whereunto the Answer of the *Diet* was, that if *Luther's* case, and the confessed *Errours* of the *Church*, might be both considered, and treated on together, there was no better means to reduce all things to tranquility, then a free, Christian Council to be appointed, by the Emperor's consent, in some convenient place of *Germany*, where every one might have liberty to come, and give that advice, which should most tend to the honour of *God*, and the *Advancement of his true Religion*. And though the *Legate* was not so well pleased with these *Conditions* which they annexed to their demand of a *Council*, yet they stood strictly upon them, and thought them both necessary, and modest enough, and that the *Pope* could not be justly offended with them. But as soon as this Answer was carried back to *Rome*, the *Pope* had no leisure either to begin his intended *Reformation*, or to determine any thing about the desire that was made of a *Council*. For presently after, he also died, and *Clement the Seventh* was put into his place.

CLXXXIII. But this man during all the time of his Papacy, <sup>a</sup> studiously declined the necessity of a *Council*, and would by no means hear of it, especially with condition to have it celebrated in *Germany*; whereunto notwithstanding he was often pressed by the *Emperour* himself, who one while was minded

<sup>a</sup> Peter. Suav. Ibid.

minded, in case the *Pope* would not assent unto it, to call it by his own Authority, and otherwhiles sollicited the Colledge of *Cardinals* to do it. But the *Pope* and *Cardinals* both, fearing it was impossible to make the *Germans* accept of such a *Council*, as might be most serviceable to the Court of *Rome*, and being resolute to have *no other*, they sent a <sup>a</sup> *Nuncio* <sup>a Joh. Sleidan.lib.8.</sup> to propose those Conditions about it, which they knew would never be taken. And thus the time passed away, till this *Pope* likewise fell into a sharp infirmity, which made an end of his life.

CLXXXIIII. To him succeeded *Paul the Third*, who was a <sup>b</sup> Prelate that among all his other <sup>b</sup> *Petr. Suav.* *Ibid.* qualities, made more esteem of none, then of <sup>c</sup> *Petr. Suav. Ibid.* dissimulation. And therefore making show, that he feared not a *Council*, as *Pope Clement the VIIth* did, and being well assured that he could not be informed to give his assent to the Calling of it in such a manner, and in such a place, where he could have no advantage by it, but that he might make use of the Court and the Clergy, if need were, to contradict and hinder it, when he pleased; he seemed by all means to desire it. To this purpose he sent his several *Nuncio's* to the *Emperour*, and other Christian Princes, to declare unto them all, that He and his Colledge of Cardinals had absolutely determined the Celebration of a *Council*, but that for the time and place of it He was not yet resolved what to do. Afterwards upon conference with the *Emperour*, who went in person to *Rome* about it, and upon such Conditions as might no way derogate from the power and greatness of the *Papacy*, he condescended so far that a *Synod* should be summoned at *Mantua in Italy*, and sent forth his <sup>\*</sup> *Bull of Indiction* to have it begin <sup>\* Dated 12. Jun.</sup> <sup>1536.</sup> there, about a <sup>†</sup> year following. In the mean <sup>† 27. Maij An. 1537.</sup> while,

while, the *King of England* and the *Princes of Germany* making their publick Remonstrances against it, and the *Duke of Mantona* refusing to admit the Council into his City, but upon such conditions as would have been too costly for the *Court of Rome*; that design was laid aside, and the Indiction that the *Pope* made there, came to nothing. Not long <sup>a 1 Maii. An. 1538.</sup> after he sent out another *Bull for a Council* to be held at *Vicenza*, a City under the dominion of the *Venetians*; but this *Second Indiction* meeting with the same oppositions that the former did, and the *Popes Legates* attending there to no purpose, (for there was not any *Prelate* or other *Ecclesiastical Person* that repaired thither to them,) at the last after divers *Prorogations* and *Suspensions*, there came forth a *Third Bull*, which commanded all *Bishops* and *Abbots*, together with other *Priviledged persons*, <sup>b</sup> (that had all taken an *Oath* to be obedient to the *Pope* and *See of Rome*,) to repair to the *City of Trent* upon the *Confines of Italy*, and there to attend the *Popes Legates* for the Celebration of a *Council* which he intended to begin the first day of *November* in the year MDXLII.

<sup>b</sup> *Verba in Bulla Indictionis contenta. Vi jurisjurandi quod Pape Romano, & Studi Apostolicae prestiterunt, ac Sanctae virtute obedientiae, &c.*

CLXXXV. But the *Princes* and all the *Reformed Churches in Germany*, together with the *Kingdoms of England*, and *Denmark*, and many other places besides, immediately set forth their *Protestations*, and made their just Exceptions against it; alledging, *That the calling of this Council by the Popes Authority alone, was contrary to the Rights of Kings, and the Ancient Customes of the Church*; *That he had summoned no other Persons thither, nor intended to admit any, either to debate or to give their voice there, but such onely as had first sworn obedience to him*; *That he took upon him most unjustly, to be*

be Judge there in his own cause, knowing well what Accusations were laid against him, both for arrogating to himself an absolute and universal *Monarchy* over all the Churches of the World, (falsely pretended to be given him either by *Divine right*, or by any *Humane Concession*, (and for many other enormous abuses in Religion, which by that usurped power he sought still to maintain, and to suffer nothing else to pass in that *Council*: but what should be most advantagious to his own ends. They protested therefore against it, as being a politick and Papal device, wherewith to delude the world under the name of a *Council*.

CLXXXVI. Nor did the *Pope's* proceedings herein give them any cause to change their mind, or withdraw their protestation. For First, he sent his Three Legates to Trent, with a bare Mandate only to entertain such Prelates and Ambassadors as should come thither, by giving them fair words, but in no wise to make any publick Act, before they had received further Instructions from *him*, which he meant to send them at his own time, and as he saw cause himself. A few Bishops likewise, whom he esteemed to be most addicted to him, were commanded to go thither, and had special order not to make too much hast in their journey. Besides these, and some three or four Neapolitan Bishops, whom the Emperour sent along thither with his Ambassador, rather to watch what the Pope did, then for any thing else, (for as the case then stood, he hoped for no good to be done,) there were not any more to make up a General Council. Whereupon after they had been there seven Months, and did nothing, they all departed, and the Pope recalled his Legats, deferring his *Council* to another season,

E e that

that might be more commodious for him.

CLXXXVII. In the mean while, there was a League made between the Emperour and the King of England, which the Pope took as one of the greatest affronts and scorns that could be put upon him. For he had not only excommunicated and cursed the King, as a Schismatick destinat<sup>ed</sup> to eternal damnation; but depos'd him from his Regal Authority, and deprived him of all his Rightful dominions, giving away both from him and his adherents whatsoever they posseſſed, and commanding that his subjects should render him no obedience, that strangers should have no commerce in his Kingdom, that Christian Princes should joyn together to persecute him, and that all men should take arms against him, whose Estate and Goods, (by vertue of his Papall and plenary power,) he granted them for their Prey, and his person for their Slave. Besides, he had declared the Protestants of Germany to be Hereticks, whom nevertheless the Emperour had received into his protection, and done divers favours to them. All which, together with the Wars that were now on foot abroad, and wherein the Pope himself also had a hand, put the thoughts of his Council, which he had begun at *Trent*, to lay still and quiet all the year long.

CLXXXVIII. But after the Terms of peace between the Emperour and the French King were concluded, whereof one was, that they should joynly endeavour to restore the Church unto her ancient purity and concord in Religion, and to reform the Court of *Rome*, from whence all the present dissensions were derived, the Pope thought, it concern'd him neerely now, to go on with the *Council*; and having no further pretext whereupon to

to delay it any longer, all his Cares were, how to call and order it to his *own* best advantage. For this purpose therefore he sent forth another Bull, and sent his Legates to *Trent*, to begin the Council *there* upon the XV. of *March*, in the year MDXLV. but he gave them no Commission, or Letters of instruction, after what manner to proceed in it, till he had further advised about it, meaning to govern himself in that behalf, as he found occasion, best fitted to his own ends.

CLXXXIX. When the Legates came to *Trent*, they found no Prelate there but the Bishop of the place. Yet within a few days after there came *Three* Italian Bishops to them, who being dependants upon the Court of *Rome*, and men very ready to promote the Popes service, had order from him to be there with the first. For his desire was, that the Council should begin with as few as might be, and they to regulate the rest that came after. In order whereunto, he sent his Brief, and gave his Legates a Faculty, to preside in the Council under his Name and Authority; with special directions, \* not to suffer any thing to be propos'd and offered there to publick debate, which had not first been privately approved by themselves, nor any thing to be put to the Question and defined, which had not been formerly sent to *Rome*, and assented to by Him; and with power, if need were to do him service in it, a either to break up the Council for altogether, or to suspend and prorogue it from time to time, or to remove and translate it from one place to another, at their pleasure: which was a device, <sup>b</sup> whereby all Attempts and motions that might be made against the Enormities of the *Roman Court*, should be sure to be defeated. For above all other things

\* Hist. Conc. Trident. lib. 2. Papa Legatos suos monuit, Ne decretum ullum in Concessu promulgarent, priusquam illud Roma sibi communicaissent. Sed ut mandata ab Eo expectarent, quid in Concilio proponendum, deliberandum & concludendum esset.

a Bulla Pauli 3. Plenam & liberam potestatem & facultatem, quandocunque vobis videbitur, Concilium de Civitate Tridentinâ ad quancunque aliam commodiorem, de quâ vobis etiam videbitur, transferendi, & mutandi, ac illud in ipsa Civitate Tridentinâ suppri-mendi & dissolvendi vobis concedimus.

b Hist. Conc. Trid. lib. 2. Quo arcane, omnem deliberationem Curiae Romanae studiis adversam facile erat

this interturbare.

<sup>a</sup> Ibid. *Ne unquam quacunque de causa* in charge, <sup>a</sup> that they should not in any case suffer *ad disputationem de* the Authority and power of the *Pope* to be questioned. *Auctoritate Papæ vered.* There was a proviso in the first words of the *natur.*

<sup>b</sup> Bull. Ibid. *De Bull,* <sup>b</sup> that they should do nothing without consent *Concilii assensu omnia* of the Council, but <sup>c</sup> afterwards that clause was *effacienda.*

<sup>c</sup> Ibid. *Ill per Literas Pontifici signifi-* an absolute power given them, independent of any *cirunt, clausulam illam* but the *Pope* himself, whose service they only attend-  
*in agendo ipsos plus* <sup>satis constringere, &</sup> ed.

*minuissimum quemq; præsulē Legatis exequare—Itaque rerationibusq; Romæ diligenter consideratis, atq; eruditato de Legatoru sententia diplomate, absoluta iis concessa est potestas, &c.*

CXC. Two Months passed after their coming to *Trent*, before they got Twenty Prelates into their company, and because they were somewhat ashamed to begin their Oecumenical Council, (as they are not ashamed to call it) with so small a Number, they perswaded the Pope to put it off for Eight Moneths longer; though much adoe they had to perswade the Prelates to stay all that while with them. But by the Moneths of *December* and *January* following (having in the mean while contented the poorer sort of Bishops with a pension offorty duckets a piece procured for them out of the Popes Coffers,) they grew to somewhat a greater Number. For besides the *Legates*, and the *Cardinal Bishop of Trent*, there were present *Four Archbishops, Eight and Twenty*

<sup>d</sup> Hist. Conc. Trid. *Bishops, Three Abbots, and Four Generals.* And <sup>d</sup> these ibid. *Ex quibus 43. Three and Forty Persons* made the *General Council.* *Concilium illud Generale Constatbat.* Among whom <sup>e</sup> Two of the Archbishops were

<sup>c</sup> Ibid. & apud Sleidan. lib. 17. *Cæterum in quatuor illis Archiepiscopis erant duo, velut personati. Olaus Magnus upsalensis, & Robertus Venantius Scotus, Armachanus.* Erat autem hic cæcus, & tamen non solum missificabat, verum etiam per celeres equos currebat. *Hos ergo duos Pontifex in Cœtu Tridentino esse volunt, orientationis causarantum, quasi isti duo populi tam longinqui, Gothi & Hiberni, potestatem ipsius agnoscerent, et illi revera, præter umbram, & nudum Titulum, nihil haberent.*

only

only Titular, being the Popes Pensioners at *Rome*, and now sent to *Trent*, to increase the Number, and to depend upon the Legates, but in those Churches, whereof they bare the Names, had they nothing to do; nor were they any lawful and true Bishops at all. The one of these was *Olaus Magnus the Goth*, who went for the Archbishop of *Upsale* in *Swedeland*; and the other Blind Sir *Robert the Scot*, who appeared for the Primate of *Armaugh in Ireland*, and of whom it was then commonly said, that as poreblind as he was, yet had he the commendation to ride post the best in the World. And with these men they began their *Oecumenical Chapter at Trent*.

CXCI. Where the <sup>a</sup> *First Session* was spent in <sup>a</sup> 13 Decemb. 1545. Ceremony, and opening the Council; the <sup>b</sup> *Second* in prescribing Orders to themselves and their families; the <sup>c</sup> *Third* in reciting the Symbole of the Church, which we call the Nicene Creed; (and it had been well, if they had extended it no further, with <sup>\*</sup> adding so many New Articles of Faith to it, as afterwards they did; But in the <sup>d</sup> *Fourth Session* they began their *Anathema's*, and Cursed all other persons of the World, that did not receive their NEW CANON of SCRIPTURE, in such manner and form, as they were then pleas'd first to appoint it. And this bringeth the story of their proceedings home, to that matter which we have set forth in all Ages of the Church before.

CXCII. At this Assembly in *Trent*, they had their private *Congregations*, which were appointed to be kept twice a week at one of the Legates Houses, for the proposing, debating, and framing of all their *Decrees*, before they were brought to be voted and defined abroad in any publick *Session*; for by this means the Legates would be sure, either to have

<sup>\*</sup> In Bulla Papæ Pii Quarti.

<sup>d</sup> 8 Aprilis An. Dom. 1546.

every

every thing prepared to their own mind, and be able to number the voices before hand which way they would be given, or else not to suffer the matter to be brought to any open definition in their *Council* at all. The CANON of the SCRIPTURE therefore being propos'd and discoursed of in four *Congregations*, some urged the distinction that Saint *Jerom* had herein made, as a known Rule and direction for the Church, to whom they added *S. Augustine* and *S. Gregory*, who both made a difference between the *Canonical* and the *Other Books of Scripture* in the *Old Testament*. Some thought it better to make no distinction at all, but to follow the *Council of Carthage*, or Pope *Innocent* the first, by making a general Catalogue of *all the Books* together, and to say no more. Others desired to have them sort'd into Three Ranks, the *first* of those which have been alwayes held and believed to be divine; the *Second* of such, as have been question'd by some particular men, but received into Canonical Authority by the Church; and the *third* of those, whereof there hath never been any assurance, which are the seven Books of *Tobit*, *Wisdom*, *Ecclesiasticus*, *Judith*, *Baruch*, and the *Maccabees*, besides some Chapters of *Daniel* and *Hester*. But there were certain persons among them, (of whom *Catharin* was the chief, who made it a main part of his business, to oppose the Writings of Cardinal *Cajetan*,) that would needs have them *all* declared, to be in *all parts*, as they stand in the *Latin Bible*, of *Divine and Equal Authority*: Only the Book of *Baruch* troubled them, which was never put into the Number, either by the *Pope*, or the *Council of Carthage*; but howsoever, because it was sometimes *read* in the Church, this alone was thought reason enough by them, to have it made *Canonical*. And in the end the voices of

of these men, with some others that were got to be of their faction, (though by divers of the more learned sort there confronted,) made the major part of XLIII, or some Few Persons more, and prevailed for an Oecumenical Decree of all the Bishops in the World.

CXCIII. For when the day of *Session* came, this <sup>a</sup> Conc. Trident. Ses. Decree was drawn up and voted by them, <sup>4. Sacro Sancta, execu-</sup>  
<sup>menia & genera's</sup>  
“ *the Synod doth receive with EQUAL Veneration, all Synodus Tridentina-*  
“ *the Books of the Old and New Testament, together with Omnes libros tan-*  
“ *the unwritten Traditions belonging both to Faith and vete-*  
“ *Manners, as proceeding from the Mouth of Christ, or usque unus Deus fit*  
“ *dictated by the Holy Ghost.* --- *That among these Books, Omnes libri tan-*  
“ *Tobit and Judith, Wisdom and Ecclesiasticus, Ba-*  
“ *scripto) tum ad FI-*  
“ *ruch and the Maccabees, together with the Parts of DEM, tum ad Mo-*  
“ *Daniel and Hester ought to be numbered;* --- *And that res, pertinentes, tan-*  
“ *if any person doth not receive them All as Sacred and quam ore tenus a*  
“ *Canonical---Let him be Accursed.* *Christo, vel à Spiritu Sancto dictatas—*  
“ *PARI pietatis affe-*

*Et ut ac reverentia suscipit & veneratur. Sunt vero Libri Sacri, ne cui dubitatio suboriri possit, quinam sint, hi infra scripti; Testameni Veteris Quinque Moys, Josua, Judices, Ruth, Quatuor Regum, Duo Paralip. Esdras, Nehemias, Tobias, Judith, Esther, Job, Psal. Parab. Ecclesiastes Cant. Canticorum. Sap. Ecclesiasticus, Esaias, Jerem. Baruc. Ezech. Dan. XII. Propb. minores, & Duo Maccabaeorum— Si quis autem Libros ipsos integros cum omnibus suis partibus — pro Sacris & Canoniciis non suscepit ANATHEMA SIT.*

CXCIV. Wherein that which they define concerning *unwritten Traditions*, is no less against the Truth, and against all Antiquity, then what they determine so rashly, and yet so magisterially, without any example, or *Catholick Tradition* before them, about the *New Scriptures*. But as they had neither *Council*, nor *Father*, nor *Schoolmen*, nor *other writer*, that ever spake like them in former Ages, so at this very time, they had none but their own small and inconsiderable number to give a suffrage to this their *Synodicall*, or (as they most untruly and vainly called it) their *Oecumenical Decree*. For of the *Greek Church* they had not one, unless it were some such

as blind Sir Robert of Scotland was ; of the English a few, (for the Bishop of Worcester Richard Pates was

\* Sleidan. Comment. lib. 17. In his duo Galli, quinque Hispani, Illiricus unus, reliquias Itali. c Hist. Concil. Trid. lib. 2. Muti inopes spe ac pollicitationibus illeci quibus proprie- tatem fuit, nec enim tam parce ac tenuiter Tridenti atq; Romae sustentari potuerunt. Rome enim quum NULLA essent Auctoritate, vitam lumen & aliis obnoxiam tolerabant. in Concilio autem majores sibi amicos sumebant, & crescente existimatione, rem quoque auctiorem expectabant. Item, Joh. Sleid. lib. 17. Anno 1546. Erat Rome Olaus Magnus. Huic Pontifex Archibispopatum Gethicum, licet extra commercium Eccles. Rom. possum, confert & Concilio Trid.

interesse jubet, & ad victum quotidianum aureos dat Mensueros quindecim. b Claud. Espens. dicens. i. ad i. cap. epist. ad Titum. Factum est posterioribus Seculis, ut quod merito in Conc. Basil. Ludovicus Arelatenus querebatur : in Conciliis id Demum fiat, & necessario fiat, quod Nationi placat Italicae, ut quae sola Episcoporum, (qui & ipsi soli vocem illic decisivam habent,) numero Nationes alias aequet aut superet, sicut scripsit lib. i. de Gelsis ejus Concil. Aeneas Sylvius nondum Pius. Hecilla est Helena, quae nuper Tridenti obtinuit. s Alf. à Castro, de hær. Punit. lib. 3. Eorum aliqui nec bene Latine legere noverunt. Cujus rei exempla sunt Episcopi Italici. d Hist. Conc. Trid. lib. 2. Audax inceptum videbatur s. Card. & 48. Episcopos, auctoritatem Canonica Libris anteā incertis & Apocryphis dare. In his tamen præsulibus non temere reperiri aliquem præcollentis doctrinae laude insignem ; Leguleios esse aliquot, in juris professione forte doctos sed Religionis non admodum intelligentes, per paucos Theologos, eosque eruditione infra vulgus Theologorum, plerosque Aulicos, ex iis aliquos titulares tantum, & Episcopos Magnam partem Civitatum adeo minutarum, ut si quaque clerum & populum cui præficit, referat, vix omnes Millefimam Orbis Christiani partem representent.

were

were Courtiers, and Bishops of such small places (or dignities only titular,) that Supposing every one to represent the Clergy and people from whom he came, it could not be said, that one of a Thousand in Christendom, was represented in this pretended Council.

CXCV. Those few Persons that voted this *New Decree*, alledged for themselves the Canon of the Council at *Carthage*, and the Doubtful Decrees of Pope *Innocent* and *Gelasius*. But if they had followed any of these Patterns, they would never have put the Book <sup>b</sup> of *Baruch* into their *Canonical Catalogue*; nor said, that any of the *Rest* (now contested) ought <sup>c</sup> to be the *Rule of Faith*, no less then those which are not contested; nor would they have added their *Anathema* against all men that were otherwise minded.

How those *Two Popes*, together with <sup>d</sup> S. *Augustin*, and the *African Council*, are to be understood, and taken in that fence, which may not contradict both themselves, and the universal doctrine of the Church in their times, and in all times before them, we have at large set forth in their own *Ages*, nor can any thing be brought more to the purpose or better and more truly to expound them, then the judgement of *Tostatus*, and *Cardinal Cajetan*, who for the happiness and depth of their understanding, as likewise for their admirable industry and diligence, were accounted the prime *Divines* of those times wherein they lived, and many more ages besides, being so well read in the *Scriptures*, together with the *ancient* and later *Doctors*, whom they had studied from their child-hood, that there was no Prelate or person in the *Council of Trent*, who might have thought himself too good to learn of them. And if in this little new *Council* and *Decree* they had proceeded no further then S. *Augustin* or the *Africans* and *Innocent*

<sup>b</sup> Concil. Trident.  
Sess. 4.

<sup>c</sup> Ibid. *Omnes itaque intelligant quibus potissimum testimonii ac praesidiis in Confirmandis Dogmatibus, &c. ipsa Synodus usura sit. Hoc est, Libris omnibus praeditis.*

<sup>d</sup> Lib. 2. de Doctr. Christiana.

did, there might have been some tolerable fence and explication given of it ; whereas by the Terms wherein they have now addressed it, they have left the world no way , either to reconcile it to the former, or to render it sufferable to the future Ages of the Church. For whosoever receiveth this *Council of Trent*, he must not only receive the controverted and additional *Books* of the *Old Testament*, as permitted to be *Read* for instruction and good examples of manners, (which was all that ever the *Church* allowed to them ; ) but he must likewise take and believe them, *under pain of eternal damnation*, to be in all parts *Equal* and of *like Authority* to the writings of *Moses* and *the Prophets*, for the establishing of his *Faith*, and founding the main points of his Religion upon them : And, which is more , must not only believe so *himself*, but be bound also to believe, that <sup>a</sup> *every one is Damn'd*, who doth not herein believe as much as *he*, or thinketh any man can be *Saved*, that believeth otherwise then *he*, and the *Council of Trent* doth. Which shutteth up the doors against all moderation, and *Christian Charity*, from ever coming in, to abide in their dwellings that are tyed to maintain their own *Errour* (this and many more) with such passionate severity.

<sup>a</sup> *Concil. Trid. Sess. 4.*  
*Si quis ipsos Libros*  
*cum omnibus suis partibus, &c. Non suscep-*  
*perit, ANATHEMA*  
*SIT. Et in Bulla Pa-*  
*pæ Pii 4. ad finem*  
*Concilii de Professi-*  
*one Fidei Tridentina-*  
*æ, EXTRA HANC*  
*FIDEM NEMO PO-*  
*TEST ESSE SAL-*  
*VUS.*

CXCVI. Somewhat they think is said to defend this *Decree* of their *Council* from novelty, when they produce Pope *Eugenius*, and the *Council of Florence*, delivering to them the same *Canon of Scripture*, which they have delivered to others ; and which he received (at near a thousand years distance) from *Gelasius* ; *Gelasius* from *S. Augustin* ; *S. Augustin* from the *Council of Carthage* ; and the *Council of Carthage* from Pope *Innocent* ; For these be all the Authorities, whereunto they are able to pretend for XV hundred years together , and upwards , since their *New Cononical*

*Canonical Scriptures* were first written. But, besides that these Authorities are some of them uncertain, and some misconstrued, and that none of them were ever taken (during all the respective Ages before, neither by one Writer, nor other,) in that sense to which the Masters and the Disciples of *Trent* have lately stretch'd them; we will be bold to say, that they shall never be able to shew the Curstness of their *Anathema* out of any, or all these Authorities together. For howsoever after S. *Augustin*'s time, they may happen to find Two or Three Writers, that sometimes numbed the *Books* promiscuously, as *he* and the Council of *Carthage* did; yet they can never find, that any of those Writers either made the Ecclesiastical Books EQUAL to the Canonical in their proper nature and Authority, or that *Gelasius*, or *Eugenius* himself, (if the wandering *Decrees* that go under their Names were worth the while to be here mentioned,) set their *Anathema* and their *Curse* upon any man, to exclude him from the Communion of God's Church upon Earth, and from all interest in the Kingdom of Heaven, if he would not forsake the *Old Canon*, to follow the *New*, and make no difference at all between *Moses* and the *Maccabees*: For this is it, (making the Two Canons EQUAL, and pronouncing them ACCURSED that were otherwise minded,) which the Council of *Trent* hath done, and done it the first of any other Persons in the world.

CXCVII. For which their doings herein they have nothing to plead. For either must they plead the common *Testimony* of the Church before them, or a peculiar *Revelation* given them to this purpose by God himself, or the special *Power* of their own Church, to alter and advance the former condition of the *Books* (now debated) at their pleasure. But

first, the *Testimony* of the *Catholick Church*, whereby this Controversie, (to manifest the Perpetual Tradition, or matter of fact in it,) ought to be decided, is altogether against them, as we have produc'd and proved it in *every Age* both under the *Old Testament*,  
<sup>a Bellarm. de verbo</sup> and under the *New*. Then, to any special *Revelation* *Sect. Itaque. Non dicimus. Eccl. 3. 1. id est.*, *Papam posse pro suo arbitrau facere Librum Canonicum de Non Canonico, &c.* *Fatetur enim Ecclesiam nullo modo posse facere Librum Canonicum de Non Canonico,* *nec contraria; sed tantum declarare, quis sit habendus Canonicus;* & hoc non temere, *nec pro arbitrau, sed ex veterum testimoniis, &c.* Which *Testimonies* have been fully related, and proved to be against him in this *Scholaſtical History*, and *Treatise* of them all.

that they had about this matter, they do not pretend themselves; nor are there any such *New Revelations* given in these times, (and where they are pretended, they are never to be admitted,) which be opposite to the *Ancient Rules of Verity and Religion* received by the Church of God in all times heretofore. And for the Power that they had at *Trent*, to regulate either their own Church, or any other, in things of this nature; as we know none they have, so it is their own a *Confession* that none they ought to have, challenging no other power in this particular, then only to *Declare* what *Books* were truly and properly *Canonical* in the Church before, and not to *make* them so, otherwise then God had formerly both *made* and *declared* the perfect **CANON** of HIS **SCRIPTURES** to their hands.

<sup>b</sup> *Sixt. Sensens. Bibl. lib. 1. Sect. I. Canonici Libri duobus inter se Ordinibus distinguuntur; quorum alter Prior est, alter Posterior. -- Canonici Primi Ordinis, (quos Proto-Canonicos appellamus) sunt indubitate fidei. -- Canonici Secundi Ordinis, (qui olim Ecclesiastici vocabantur, & nunc a*

*Nobis Deutero Canonici dicuntur,) illi sunt, de quibus, quia non statim sub ipsis Apostolorum temporibus, sed longe post ad notitiam totius Ecclesiae pervenerunt, inter Catholicos fuit aliquando sententia aneps, ut Iusti sunt in V.T. Libri Tobie, Judith, Baruch, &c.*

to the Universal Consent of the Church, before, and after their times. For the Second Canon was never made EQUAL to the First, nor did they intend to attribute the LIKE Authority in all things to all the Books of either sort together. But in the mean while there will be no such use of this distinction had, to reconcile the Decree of the Council at Trent, either to S. Augustin, or to S. Augustin's Ancestors, or to any other Ecclesiastical writer that follow'd him. For our new Masters will by no means grant, that the Books of the Second Order are to be distinguished from the first, as any way Second or inferior to them in dignity, but contend and believe, that they have both alike as much Truth, and Equally as much Authority, the one as the Other; admitting no other difference between them, then a difference of Time only, wherein they were written, and made known to the world; and hereupon commanding all the World, upon pain and peril of their Eternal perdition, to believe as they do, (or at least say they do, if a man might believe and trust them,) that it is no less a necessary Article of the Christian Faith to believe the Books which we call Apocryphal, to be as Canonical as the other are, and both to be penn'd by the Holy Ghost, then to believe that God is the Creatour of Heaven and Earth, or that Christ was Born of the Blessed Virgin; for they have put both these, and the Decrees of the Concil. Trid. in Bulla super formâ Juramenti Professio-  
 nis fidei. ut unius ejusdem Fidei Professio uniformiter ab Omnipotens exhibetur, unicâque & certa illius Forma curulis innotescat, - Formam ipsam publicari fecimus - & juxta hanc ac non aliam formam, professionem Fidei solenniter fieri Auctoritate Apostolica distritte precepimus, Mandamus, hujusmodi sub tenore EGO N. firmâ fide credo & profiteor Omnia & singula, que continentur in Symbolo FIDEI, quo S. ROMANA ECCLESIA utitur. viz. CREDO in unum Deum Patrem Omnipotentem, Factorem Celi & Terrae, & in unum Dominum Iesum Christum Filium Dei, qui incarnatus est de Sp. S. ex Maria Virgine, &c. ---Eiusdem Ecclesie Observaciones & Constitutiones, ---Sextum S. Scripturam Propriæ Sacramenta. ---Doctrinam de peccato Originali, & Justificatione, - Propitiatorium & proprium Missæ Sacrificium pro vivis & defunctis, - Transubstantiationem, - Communione sub altera tantum Specie, Purgatorium, - Invocationem Sanctorum, - Imaginum venerationem, Indulgentiarum potestatem, - Romanam Ecclesiam omnium Ecclesiæ Matrem & Magistrum, - Romanum Pontificem B. Petri Successorem, & Iesu Christi Vicarium, - Cetera item QMNA à Tridentina Synodo tradita, definita & declarata, indubitate recipio atque profiteor, similiq; contraria Omnia, atq; Hæreses ob Ecclesia (Romanâ prædictâ) damnatas, rejectas, & ANATHEMATIZATAS, EGO Pariter DAMNO, REJICIO, ANATHEMATIZO. Hinc versionem Catholicam FIDEM, Extra quam NEMO SALVUS ESSE POTEST, - veraciter tenet, & credo, & juro. Sic me Deus adjuvet, & bac Sancta Dei Evangelia. - Nulli ergo omnino hominum licet hanc paginam nostræ voluntatis, & Mandati infringere, - Si quis autem hoc attentare præsumperit, indigneationem omnipotentis Dei, ac B. Petri, & Pauli Apostolorum Iesus, se noverit incursum.

*Council of Trent* together, all into One and the same *Creed*; without which, (according to their New, uncharitable, and unchristian Religion,) *No Body can be Saved*. Wherein they have set themselves at open defiance with the Church, and *Cursed* that which God hath *Blessed*. But while we are in awe of S. \* *John's Curse*, we fear not *theirs*; and by the grace of God our *Foundation*, which is <sup>a</sup> *Built* upon *the Prophets and Apostles*, <sup>b</sup> standeth sure.

\* *Revel. 22. 18.*

<sup>a</sup> *Ephes. 2. 20.*

<sup>b</sup> *2 Tim. 2. 19.*

## CHAP. XIX.

### *The Conclusion and Summary of all the Former CHAPTERS*

CXCIX. **T**he Conclusion therefore of all this Discourse will be, That the *Religion* of the *Church of Eng.* in her *Article* concerning the *holy Scriptures* (whereunto the publick Confessions of the *Reformed & Protestant Churches* abroad, besides the *Christians of the East & South Parts* of the world be agreeable) is truly *Catholick*. That the *Ancient Church* of the *Old Testament* acknowledged no other Books to be *Canonical*, then we do. That our *Blessed Saviour* and his *Apostles* after him received no other. That the *Several Ages* following adhered to the same *Canon*. That the Authors of the Books of *Tobit* and *Judith*, and the rest of that order, were no *Prophets* inspired of God to write his *Authentical Scriptures*. That they who first put these *Deutero-Canonical* or *Ecclesiastical Books* into the *Volume* of the *Bible*, did not thereby intend to make them *Equal* to the *Books of Moses* and

and the Prophets, but only to recommend them unto the private and publick Reading of the Church, both for the many excellent *Precepts* and *Examples of Life*, that be in them, and for the better knowledge of the *History* and *Estate* of God's people from the time of the *Prophets*, to the Coming of *Christ*. That it is not in the power of the *Roman Church*, nor any *Other*, either to make *New Articles of Faith*, or to make any Books *Sacred* and *Canonical Scriptures*, (so as to be the binding *Rules* of our *Faith* and *Religion*,) which were not such in their *own Nature* before, that is, certainly *inspired* by *God*, and by <sup>a</sup> his *Authority* only ordained to be such, from the time when they were first written. And lastly, That adhering to the *Ancient Catholick Faith* and *Doctrine* of the *Church*, we cannot admit or approve any such *New Decree* as it hath lately pleased the Masters of the *Council* at *Trent* to make; who have not only obtruded *these Books* upon their own people, to be received as *true* and *authentical Parts* of the *Ancient Testament*; but have likewise *Damn'd* all the world besides, that will not recede from the *Universal Consent* of the *Christian Church*, and subscribe to that horrid *ANATHEMA*, whereby they have most rashly condemn'd so *many Ages of Fathers and Writers*, before them. And if there were no other cause to reject the pretended *Authority* of this late and exorbitant *Assembly*, (as there be many more,) *this* only is enough.

<sup>a</sup> Nota. *Ecclesia e in Testis tantum & Index est de Receptis omni tempore Scripturis Sacris, que ab ipso Deo primam & caelestem suam habent originem; Idcirco, neque QUOD NOS Autoritatem ullam ab hominum testimonis mutuantur.*

## CHAP. XX.

*The Remainder.*

CC. **T**here remains nothing now, but that having laid our *Foundation* sure upon the *Canonical* and *undoubted Scriptures*, wherein the will of God, and the *Mysteries* of our whole Religion are Revealed to us, we proceed from the *Truth* and *Principles* of our *Belief*, to a *Righteous*, *sober*, and *holy Regulation* of our *Lives*, in the *strict* and *uniform Practice* of all *Religious* duties and *Obligations*, that these *Divine Scriptures* have laid upon us.

## COROLLARIUM.

\* CANON ECCLES. ANGLIC.—*Ne quid*

\* *Editus est hic Ca-* *Unquam Doceatur, quod religiosè teneri & credi debeat,*  
*non, unde cum Articu-* *nisi quod consentaneum Sit Doctrinæ VETERIS &*  
*lis Religionis Anno* *NOVI TESTAMENTI, quodque ex illâ ipsâ Doctrinâ*  
*Domini MDLXXI.* *Catholici Patres & Veteres Episcopi collegerint.*

**D E O O P T I M O M A X I M O ,**

**SACRARUM SCRIPTURARUM**

**C O N D I T O R I ,**

*Sit*

*Laus, Honor,  
Et Gloria, in Secula  
Seculorum.*

*Amen.*

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Moreover, besides the confession of *Card. Bellarmine*, that "this distinct and debated Book of *Baruch*, was neither written in Hebrew, nor taken into the Canon of the Old Testament by the Jews, nor mentioned by any antient writer among the Christians; We have the Acknowledgment of divers other learned Men, (writers of no mean account with the Roman Catholicks,) to the same purpose. As first of *Johannes Driedo*, (Lib. 1. de Catal. S. Script.) "who denieth *Baruch* to be Canonical: Secondly, of *Sixtus Senensis* (Lib. 1. Biblioth. Sanctæ, Sect. 1.) who saith, that "the Antient Fathers, (and *Athanasius*, "by name,) held it to be *Apocryphal*.

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Thirdly, of *Melchior Canus* (Lib. 12. cap. 6.) who speaketh there but meanly of it, and will not be so bold (as the Synod at *Trent* is,) "to condemn any man of Heresie, that believeth it not to be a Canonical part of the Bible. Fourthly, and lastly, of many Doctors together, in their Congregations at that *Tridentine Synod*, where they were more troubled about Canonizing this *Apocryphal Book of Baruch*, than any the other. For so we read it recorded by *Padr. Paul* in his *History of that Council*, (Lib. 2.) "Liber autem *Baruch Tridentinos Patres magis sollicitos habuit, qui neque inter Laodiceni*, (for *Gentian Heret* had not then found out a Copy of it to their purpose,) aut *Carthaginensis Concilii Libros*, nec in *Pontificum Romanorum Catalogo* recensetur. Atque tum eam ob causam, tum, quod principium ejus non reperitur, eliminandum (ex Librorum Canonorum numero) illis videbatur; nisi obstat, quod in Ecclesia, *Leccio inde aliqua interdum delibatur*; Quæ ratio satis valuit ad Congregationem in illius favorem flectendam; Multis illum antiquitus *Jeremiæ partem habitum*, Eique opponendum affirmantibus. And if they could find no such Book received into the *Canon* by the antient Councils and Fathers that were in the Church before them, they had no reason to put it there themselves. But to make it yet more manifest

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that the true *Baruch* was antiently reckoned for a part of *Jeremy*, both of them making but one, and the same Book, if we look upon the end of the LI Chapter of that Prophecy, we shall find there, that *Thus far are the words of Jeremiah*. Whereunto that all the LII Chapter following was added by *Baruch*, is acknowledg'd and set forth by *Sixtus Senensis* himself (Lib. I. Biblioth. Sanctæ, de Libris & Authoribus V. Test. verbo *Jeremias*, "Scripsit autem *Jeremias*, excipiente ex ore illius *Baruch* Neerie filio, Librum Prophetiarum ac Visionum, &c. "Cui volumini *Baruch* adjecit ultimum Caput ex fine Quarti Libri "Regum iisdem penè verbis mutuatum; ut ex Commemoratione clavis Hierosolymitanæ, quæ in eo Capite refertur, viam sterneret Lectionibus ad proximè sequentem Lamentationum Librum. And this maketh it clear, why *Athanasius* and *Cyril*, together with the *Canon* of the *Council* at *Laodicea* (if yet the *Copy* of that *Canon* be not faulty) inserted the name of *Baruch* between the *Prophecy*, and the *Lamentations* of *Jeremy*. The *Greek Church* at this day (which may well be thought to know the sence of the *Laodicean Fathers*, *Athan.* and *Cyril*, better than some of the *Latin Church* do) excludeth the other *Baruch* exprefly out of the number of *Canonical Books*, and placeth it, (as their Ancestors alwayes did before, and as we likewise do

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now,) among the *Apocryphal*, which is at large declared by *Metroph. Critopul.* in his *Epitome* of the *Oriental Confession*. Where after the Enumeration of the XXII Books received into the *Canon* of the *Old Test.* he saith, that for *Baruch* and the rest, though they be good and useful Books in their kind, yet the *Church of Christ* never acknowledged them to be any *Canonical* and *Authentick* parts of the *Bible*. These be his words, [ "Τὰ λοιπὰ δὲ βιβλία, &c, Ceteros autem Libros, quos aliqui Scripturæ Sacre connumerare volunt, ut Librum *Baruch*, *Tob.* *Jud.* *Sap.* *Iesu Syrach*, & *Maccabæorum* Libros, sane contemnendos non putamus; multa enim *Moralia laude plurima digna iis continentur; ὡς καρονικὶς ἡ καὶ ἀνθρητικὶς ἐδεῖτον ἀπόδεξατο ἡ τῆς χριστοῦ Εὐλογία.] And as for the Epistle of *Jeremy* which maketh the VI Chapter of this *Apocryphal Baruch*, (and was never written in that Language, wherein the Prophet *Jeremy*, and the true *Baruch* wrote their Epistle,) it can be no part of the XXII Hebrew Books, to which *Athan.* *Cyril*, and the *Laodicean Fathers* strictly held their accompt; and therefore the Epistle, named in their Catalogues, must of force have relation to the *Prophecy* of *Jeremy* it self; with whose stile and manner of writing, this Epistle of the other *Baruch* little agreeth. And yet we cannot but acknowledge, that both the matter and*

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and the form of it, are otherwise very highly to be regarded by us ; For it is the largest *dehortation* against the *vanity of Idols*, and the *worshiping of Images*, that we have in all the *Bible* besides ; for which very cause, were it not to preserve the credit of the *New Decree at Trent*, the *Roman Catholicks* (many of them) would be content to *put it out of their Canon* : but since they have brought it *in*, and are now bound to defend it, *there let it stand as one of their canoniz'd Witnesses against themselves.*

Basil.

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C.

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192, and 195

Catharin.

The first man among the *Romanists*

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174, and 192

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2

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7 and 8

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16 and

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		in	

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<i>Gloss upon the Canon Law.</i>		Whereof there be but nine in the <i>Old Testament</i> , among which none of the <i>Apocryphal</i> are to be numbered, 73. 112. 127. 129. and 145
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		A <i>Blind</i> man, but one that could ride post the best of any man in the world. He was the <i>titular Archbishop</i> of <i>Armagh</i> (when the See was lawfully possessed by another, and the <i>Pope's Pensioner</i> at the <i>Assembly</i> in <i>Trent</i> ,) 190 I.

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<i>Maccabees 1. and 2.</i> Neither of them cited in the <i>New Testa- ment</i> . 40 There is a <i>Third Book</i> of the <i>Maccabees</i> (in true order the <i>First</i> ) Printed with the <i>LXX</i> , whereof <i>Josephus</i> is ac- compted the Author, 170 <i>Manasses his Prayer.</i>	<i>Olaus Magnus.</i> The <i>Goth</i> , a <i>Titular Bishop</i> , and the <i>Popes Pensioner</i> in the <i>Assembly at Trent</i> . 190 <i>Origen.</i> Accused of many more Errors, than he had, 76. His works corrupted by <i>Her- eticks</i> , that sought to gain credit from his Name, <i>ibid</i> . The <i>Apologies</i> written from him by divers antient <i>Fathers</i> . <i>ibid</i> . His translations and E- ditions of the <i>Bible</i> 49, and 82
<i>Excluded from the Canon of Scripture by the Council of Trent</i> it self. And yet there is a plainer <i>Sentence</i> in it, alluding to a saying of <i>Christ</i> in the <i>New Testament</i> , than there is in any <i>Apocryphal Book</i> besides, 39 <i>Marseilles Divines.</i>	<i>P.</i>
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	A great dissembler of his mind, which was held to be one of his special virtues. It was <i>He</i> , that summoned the

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## Numb.

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133 Where he gave his *Legates* Instruc-  
tions, all for his own advantage; a-  
mong which the chief was, that they  
should not suffer his *Power* to be there  
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## Numb.

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but for *One Book* together. 19, 47  
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## Proverbs of Solomon.

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## Purgatory.

The *Roman Doctrine* concerning it,  
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S. *Gregories Dialogues* usually cited for  
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dit. 100

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## Roman Church.

Now differing from it self (considered  
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Churches. 10, 11. 173 and 178

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*Council of Carthage*, which be two  
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and not because they were all *Cano-  
nical*. 82

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M m 2 in

## Philo.

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persons to make up a *General Council*,  
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## Prophets.

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the time of *S. John Baptist*; in  
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# A Table of Matters

in the Church.	Numb.	Nun-
<p><i>Schoolmen.</i></p> <p>When they began; most of them were Friars Mendicant.</p> <p><i>H. Scriptures.</i></p> <p>Have their prime and Sovereign Au- thority from GOD himself. 1. The Church being only the witness, the preserver, and the Interpreter of them, 8. 200. The <i>Internal Testimo-</i> <i>nies</i> that they carry with them: but there is no other means that God hath left or appointed to know the number and names of the Books, that they be neither <i>more</i> nor <i>less</i>, than the publick voice of his Church in all Ages, 8. They are the <i>only Foun-</i> <i>tains of our Religion</i>, and the <i>infallible</i> <i>Rules of our Faith</i>; nothing to be added to them, and nothing to be detracted from them, 1, 2.5. 55. They were brought and laid before the Fa- thers, as their <i>Guide</i>, when they met together in the <i>Antient Coun-</i> <i>cils</i>, 54. Other Books cited under the general name of <i>Scripture</i>, no good argument to prove them <i>Canonical</i>, 49, 53. 77. 81. 93. and 100 <i>Septuagint Translation.</i></p>	180 133 15 83 172 T.	<i>Seven Sacraments.</i> Which the Romanists pretend to ha- been prescribed in the <i>Florenti-</i> <i>Council</i> , a new Invention, and a improbable, if not a forged Sto- <i>Siricius.</i> His <i>decretal Epistle</i> , the first that wa- put into the <i>Roman Code</i> , above CCC years after his death. <i>Susanna.</i> No <i>Fable</i> , and yet no <i>Canonical Scri-</i> <i>pture</i> . 49. 127. A good and useful parable (if not a true story, to be read in Churches, 73. The antient Fathers held not themselves bound to answer the Exceptions that Por- phyrie made against it, <i>ibid</i> . The Controversie between S. Hierom and Ruffinus; about the same, and other Additions to <i>Daniel</i> . 76, and 4. and 5 <i>Testament, Old and New.</i> The Connexion between them; for where the <i>Old Testament</i> endeth in <i>Malachy</i> , the <i>New</i> beginneth in S. Mark. All Churches at accord about the Books belonging to the <i>New Testament</i> . 9 The Books, which the <i>Old Testament</i> never had in the time of the last Pro- phets, and were no <i>Parts</i> of it then, can never be said <i>now</i> , to be what they were not <i>before</i> , nor is it in the power of any <i>Church</i> to <i>Declare</i> them for other, than they were at <i>first</i> . 16. 88. and 103 The-

## Remarkable in this Book.

Numb.	Numb.	Numb.
	<i>Theodotion.</i>	
o ha brent nd a Story 15	The first, who in his Translation and Edition of the Bible, added the Ecclesiastical or <i>Apocryphal Books</i> of the Hellenists, to the Canonical Books of the Hebrews. 58, 79, 82, and 103	be received as <i>Articles of faith.</i> 134, 194, 198. Their <i>Assembly</i> at first made not up above <i>Twenty Persons</i> , and within a while after <i>Three and forty</i> made up their <i>Oecumenical Council</i> , 190. The <i>Voyces</i> of <i>Catharin's</i> faction there prevailing for this <i>New-Decree</i> against the <i>Common Consent</i> of the <i>Universal Church</i> , 178. 192. For which cause (if there were no other, as many other there be,) the Authority of this pretended <i>General Council</i> is most justly rejected by us. 11. and 199
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Scri- ctful be nt nd re d	<i>Tobit.</i> Not cited in the <i>New Testament</i> , 39. not named in the pretended <i>Catalogue</i> of <i>Pope Innocent the first.</i> 83	<i>Turks.</i> The <i>Turks</i> overrunning the <i>Empire of the East</i> , and besieging <i>Constantinople</i> , (of which within a few years after they made themselves Masters) whiles the <i>Pope</i> held the <i>Emperour</i> at the <i>Council of Florence</i> , to whom he promised great Aid, but gave him none. 195
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